The Pastor

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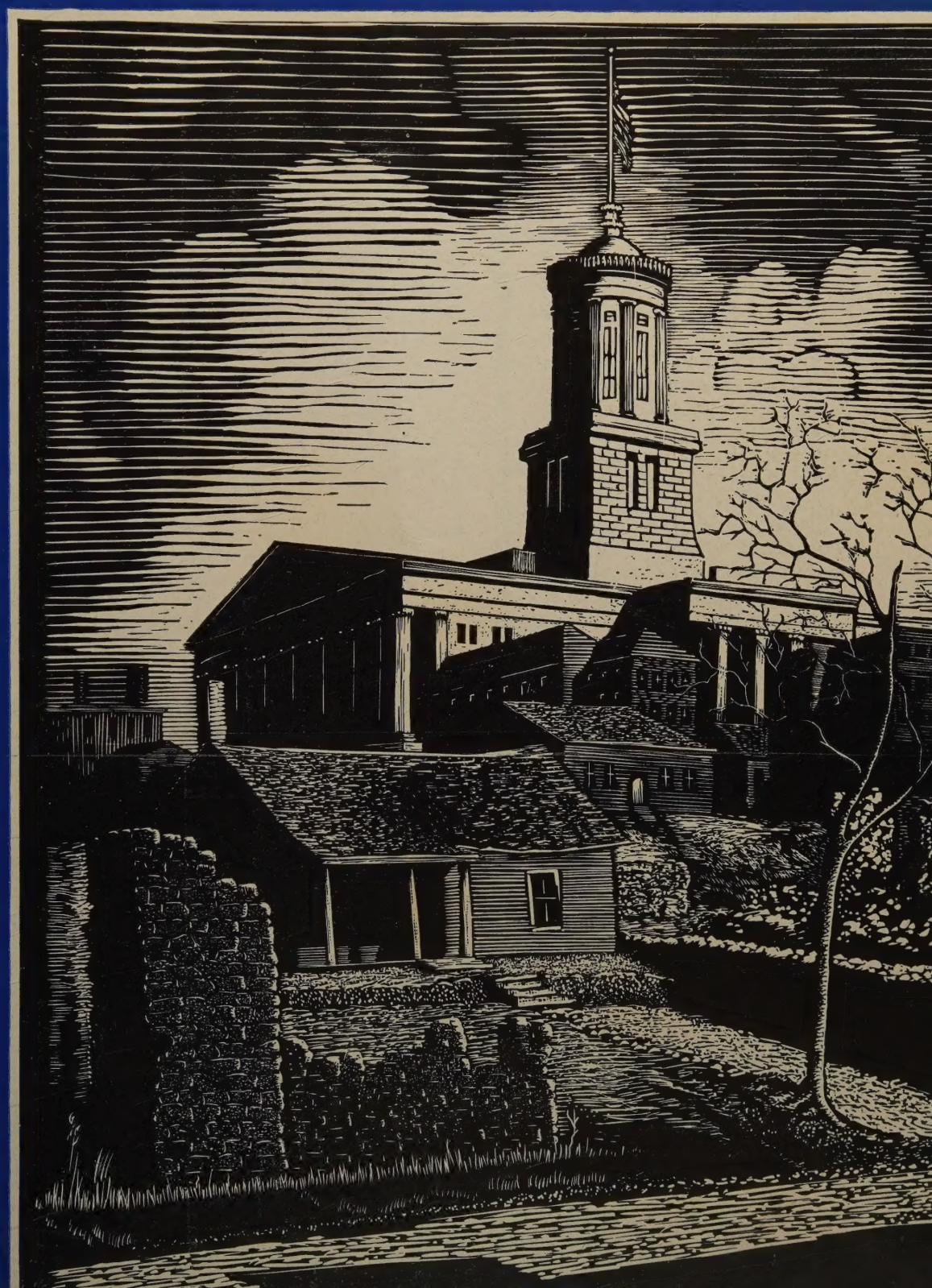

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER is called "Afternoon on the Statehouse," and is from a woodcut by Nashville Artist E. A. Pickup. It suggests the closing of day upon the stately capitol of Tennessee, at Nashville, with a wretched living area of the city at its doorstep. Since the sketch was made, some thirteen years ago, the slum shown in the foreground of the woodcut has been removed.

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EDITORIAL

Let's Now Subdue the Wilderness Within!

AMERICANS display incredible imagination and energy in dealing with the forces of the physical world. We are shamelessly weak in human relations, as our benighted poets and preachers have often told us.

Our long preoccupation with subduing the wilderness without has caused us to neglect the wilderness within. We have gloried in our ability to "get things done." We have startled the world by the rapidity with which we have been able to conquer our physical frontiers and to extract the wealth from forests, fields, and mines. With this wealth, we have been able to achieve a very high standard of living (for some of us) and to build an existence that is at once wonderful and pathetic. Our very practical folk establish railroads and build cities with breath-taking efficiency, but we fly into near panic when industrial discords come. We harness atomic power and then, realizing the social consequences, became very terrified, like little boys who have set matches to too many firecrackers at one time.

Good human relations, you see, are dependent upon spiritual disciplines. They are dependent upon people who have not lost their restraints because they have not lost their vision and their will to live by their vision. These restaints are not something that can be manipulated as we manipulate the externals around us; they are the result of faith and spiritual power. They come to the inner man when he worships and takes counsel with a Voice which prompts him to rise out of sordidness and hatred and fear into a life of honor and brotherhood and service. The honest man cannot pray, and then go out into the busy world asserting his absolute ownership of property—nor his absolute right to exploit economic power for greedy purpose. His greed is checked by someone above the laws of supply and demand (if we may dare to suggest that there is such an authority in the modern world).

The first task of the Church in its concern with stewardship, then, is to help men recover the life of devotion. In the Year of Stewardship, the Church must help its members to subdue the wilderness within, to resist the low standards and pressures of the secular world; for churchmen must overcome the world or be themselves overcome. The place to begin is, of course, not with the world, not with politics, but with ourselves. When the Year of Evangelism was being planned, THE PASTOR said editorially that the basic problem was the recovery of faith. We repeat our words here:

Our conviction deepens that, despite the demands of our vast programs, Methodists must somehow give more attention to the real life of the Spirit. The noise and confusion of modern life are crowding out the life of contemplation, prayer, and Christian fellowship. This fact is illustrated again and again in our local meetings, district and annual conferences, and other gatherings. The hurried, go-gettive spirit of the world invades our sanctuaries, until we feel uncomfortable if there is not ceaseless talk, business, reports, appeals for money, witticisms—every possible impediment to worship and the quiet attempts to understand our basic Christian purposes. One often feels the impulse to speak out in meetings and to ask, "What is really the purpose of this meeting? Can anyone show cause why we should spend all this time here?" No sensible person would disparage all these things in their proper places, but increasingly, it seems, our churches are preoccupied with everything except the important thing: propagating the gospel. We neglect the reading and teaching of the Scriptures. We neglect worship and wonder why prophetic preaching on social issues does not have more influence in the lives of our people. We neglect the singing of the great hymns of Christendom. And worst of all, we neglect our opportunities to teach the fundamentals of our faith. Instead we become too much concerned with programs, too much concerned with mechanics, publicity, methods. It ought to be obvious to us that when we really let the Christian faith possess our hearts we shall have no great difficulty discovering methods of witnessing to the truth and power of that faith. [See Editorial, Nov., '45].

The totalitarian systems of our modern world have emerged to impose external order upon lives falling into insignificance and chaos. Fascism has been able to conquer where men have abandoned the attempt to tame, by the grace of God, the wilderness within. And these men have preferred the lash of the dictator to the goad of their own consciences under the guidance of a righteous God.

How then shall the Church resist the persistent threat of totalitarianism? How maintain the dignity of the individual amid the pressures of our mechanized civilization? Clearly, part of our answer involves repentance for our neglect of the spiritual life in our churches. It involves also a new determination on the part of church leaders to make church life more friendly to the Spirit through whose work the inner lives of individuals are renewed and made strong.

BIBLE study

The God Who

The poet-prophet, Second Isaiah, presents the most mature view of God to be found in the Old Testament, maintains the professor of Old Testament Languages and Literature, Vanderbilt University School of Religion. This is the second of four articles by Dr. Hyatt on the unknown prophet.

THE most important fact any man must face is the fact of God: that He is, that He has created man and his world, and that He is a God of mercy and of wrath. Many a modern man has sought to escape this fact, by dodging it, running away from it, or even denying it. But a fact cannot be destroyed, and this is one which everyone must ultimately face.

It is one of the great merits of the prophet of the Exile, Second Isaiah, that he constantly holds up this fact for his readers to behold. His work is indeed largely a poetic presentation of the oneness and greatness of Jehovah. That is the constantly recurring theme of his book.

We should not, however, make the error of supposing that Second Isaiah was a theologian, arguing about the existence and nature of God. Like the other great Old Testament prophets, he was a God-intoxicated man with a God-centered faith. He did not care to argue that God exists, any more than to try to prove the existence of the air he breathed. The demand for "proofs" of God is a modern folly. Before Pascal, the prophets might well have said of God: "Thou wouldest not now be seeking me, hadst thou not already found me!" Although he was not a theologian, but a poet-prophet thinking theologically, Second Isaiah presents the most mature and the most developed view of God to be found in the Old Testament; indeed there is little in the New Testament that goes beyond him.

Second Isaiah presented to men a God who is *one,* and firmly denied that there was any deity who had real existence other than Jehovah (or, to be more correct even if somewhat pedantic, Yahweh). Old Testament scholars will readily argue the question as to when monotheism first appeared in Israel. Some say with Moses, others with Elijah, and others say with one of the other prophets. But none will deny that Second Isaiah was a monotheist, and that he presents in his writing a clearly defined monotheism in which, for the first time, some of the most important implications of the doctrine are worked out. Second Isaiah believed that there is only one personal Being who is the Creator and Sustainer of the world and of man, and that He is both transcendent above the physical world—that is, distinct from it and never capable of being fully comprehended by finite man—and immanent in the events of man's life.

The prophet frequently asserts the oneness of God:

You are my witnesses . . .
and my servant whom I have chosen,
That you may know and believe me,
may understand that I am the Eternal One.
Before me no god was formed,
and after me there shall be no other.
I, I am the Lord,
and apart from me there is no deliverer. (43:10-11)[1]

Thus spake the Lord, the King of Israel,
his Redeemer, the Lord of hosts:
I am the first and I am the last,
apart from me there is no God. (44:6)

In addition to affirming that Jehovah is the one and only deity, Second Isaiah frequently ridiculed the idols of other gods, and by irony showed that they had no real existence. This is a subject on which he delighted to write. He treats it early in his poetry, first in 40:18-19:

To whom would you compare God,
or what likeness would you devise for him?
An idol? A workman casts it,
a smith overlays it with gold,
and fashions for it silver chains.
He who is poor in substance
chooses a wood that will not rot,
Then seeks out a skillful workman
to set up an image that will not totter!

A little later (41:21-24) he represents Jehovah as speaking to those who trust in pagan idols. *Bring forward your champions,* he says. Let them prove that they are genuine divinities by predicting future events and by interpreting the past. Or, let them show that they can do both good and evil, and cause men to tremble before them. But they cannot!

Behold, you are nought!
And your work is a blank!
Whoever chooses you is misguided! (41:24)

Again, in 46:1-8 he talks about the fall of the Babylonian gods, Bel and Nabu, signalized by the capture of Babylon. Second Isaiah then makes a strong contrast between those pagan gods that must be carried around on the shoulders of men, as in sacred processions, and Jehovah, the God of Israel, who has borne Israel and cared for her even from the beginning of her history.

Second Isaiah has given the classic condemnation of idolatry, and his words imply a definition of idolatry which is still valid for us: it is the worship of the creature instead of the Creator. It is a denial of the spiritual nature of God, and of His work in creating and sustaining man. Anyone is a fool, who cannot see that the wood, stone, or metal that he makes into images is only wood, stone, and metal, and not deity at all. In worshipping them, a man worships the products of his own hands, and not Him who has fashioned man. If those of us who are Protestant sometimes wish our Catholic friends would read Second Isaiah, we should not neglect his words ourselves. How often we

[1] Dr. Hyatt uses his own translations of the Scripture into English, throughout this series.

Is Above All

By J. PHILIP HYATT

too make gods of our own creations, —*our* businesses, *our* homes, *our* books, or even *our* churches,—instead of worshipping the Creator of the universe!

Hebrew monotheism was not the result of philosophical speculation nor of the "conquest" by Jehovah of other deities in a pantheon, but it came because the prophets realized, and it was revealed to them, that Jehovah was in reality an all-sufficient deity, able to do for them all that they desired and needed him to do, so that all other gods were extraneous and really non-existent. Jehovah combines in his nature, they taught, all the qualities necessary for a deity. He is the God who has created and who sustains the world of nature, but he also works through events of history. He is the God peculiarly of Israel, but nevertheless the God of the whole world whom eventually all nations will worship. He is a God of justice, but mercy also is to be found in his nature. He is the author of good and evil, of darkness as well as of light. Second Isaiah was as little a dualist as he was a polytheist.

In a subsequent article in this series, we shall center our attention on Second Isaiah's thought regarding God's work in history. Almost as important, however, is his teaching about Jehovah's work in nature, in creating and sustaining the universe.

Before the time of this prophet, a few Old Testament writers had written of Jehovah as Creator. In Job 38-41 there is a magnificent description of God's work as Creator, but we do not know whether the Book of Job preceded or followed Second Isaiah. No Hebrew writer, however, underscores and emphasizes the creative activity of God as much as the unknown prophet of the Exile:

Who measured the waters in the hollow
of his hand, marked off the heavens
with a span, and closed in a measure
the dust of the earth?
Weighed the mountains in a scale, and
the hills in a balance? (40:12)

Behold, the nations are as a drop of a
bucket, like dust on scales are they
counted.
Yea, the islands he takes up like grains
of sand. (40:15)

It is he who sits on the circle of the
earth, so that its inhabitants are as
grasshoppers.
He stretches out the heavens as a veil,
spreading them like a tent-dwelling.
He brings princes to nought,
making rulers of the earth as nothing.
(40:22-23)

Do you not know,
have you not heard?
The Lord is an eternal God,
the Creator of the ends of the earth.
He does not faint nor grow weary,
his understanding cannot be fath-
omed. (40:28)

To Second Isaiah, Jehovah is the Author of all, a deity so great that attempts to express his majesty and power lead one to almost absurd figures. As Paul Scherer has said, it is not necessary for man to lose much sleep with a God like that around, no matter how bad things may look at any given time. Such a God can be counted on, whatever happens; for, Second Isaiah does not separate God's creative and sustaining care of the universe from His providential care of man. One can see this by reading the passages in chapter forty which intervene between the verses quoted above, or by reading similar chapters later in his work. A good example of the mingling of these two aspects of God's care may be seen in 40:22-23 and 28-31. We have quoted 22-23 and 28 above, and vv. 29-31 are as follows:

He gives strength to the fainting,
and multiplies power to the weak.
The youths may faint and be weary,
yea, the strong young men may utter-
ly fall;
But they that hope in the Lord shall
renew their strength: they shall
mount up on wings as eagles,
They shall run and not be weary,
They shall walk and not faint.

One might easily think that the God of Second Isaiah is a somewhat stern and forbidding deity. The prophet describes Him as the Lord of the universe and as the God whom ultimately all nations would worship (45:23). Nevertheless, he considered Him as being in a special sense the God of Israel.

In 43:6, the Israelites, who are to be restored to Palestine from the far corners of the earth, are to Jehovah *my sons* and *my daughters*. The husband-wife figure is implied in 50:1, and is clearly used in 54:5—*thy husband is thy maker, the Lord of hosts is his name*. The love of God for Israel is even greater than a mother's love for her children. In 49:15-16 the prophet depicts Jehovah as saying about Zion:

Will a woman forget her babe, or
give up pity for the son of her womb?
Yea, these may forget,
but I will never forget you!
On my palms I have engraved you,
your walls are constantly before me.

The care of God for His own is like the care of a shepherd for his flock. In speaking of the coming of Jehovah in salvation and redemption, the prophet says:

Like a shepherd he will feed his flock,
gathering them in his arm:
He will carry the lambs in his bosom,
leading those with young. (40:11)

Old Testament writers were always in danger of misunderstanding the nature of God by thinking of Him as a narrow nationalistic deity. Some of them succumbed to this danger. But Second Isaiah avoided it by stressing the redemptive work of God in history, and by interpreting the nation's suffering as vicarious. To these themes we shall devote our attention in future discussions.

SYMPOSIUM:

Organization in

Pastors who want to utilize organization to help them best accomplish the main tasks of their ministry, are giving much thought to plans which would best fit their own local churches. Aspects of this subject are presented in this symposium by seven pastors, from various sections of America, representing both the large church and the small church. It is requested that forum letters to the editor, on this topic, be limited to three hundred words each.

Too Many Wheels

By EDWARD LAIRD MILLS

ROGER ORTMAYER'S blast at Methodist over-organization[1] will strike a responsive chord in the hearts of nine pastors out of ten. This vice is peculiarly American, as witness the superabundance of lodges and luncheon clubs. There are three major farm organizations; and *one* big union in the field of labor, is less likely than is *one* big Church in the realm of religion.

The nature of the Methodist setup accentuates the evil. Originally authoritarian, it has gradually taken on democratic characteristics until it is now a conglomeration. It is easy to add to it and hard to subtract from it. Every bureau measures its success by the number of stenographers and filing cases in the home office, rather than by the amount of volunteer unpaid co-operation it develops on the field. If the latter yardstick were used, the office might eventually work itself out of a job.

The pastor of a small church recently received nineteen official communications in the space of seven days. The postage totaled thirty-five cents, and among the senders were various Methodist connectional and conference agencies, a council of churches, a council of social agencies, the Camp Fire Girls, and the Conference of Christians and Jews. Much of the material was aimed at exploiting the church rather than at building it.

The Methodist Publishing House has recently published literature specially prepared for the small Sunday school. The shorter *Discipline* is a step in the right direction. Let the boards follow these excellent examples and cease to set standards so largely on the basis of large, urban churches.

The Roman Catholic Church seems to apply the principle of local option to this matter. At least one does not find *all* the multitudinous orders of men and women operating within a small diocese like that of Nevada. Evidently the bishop invites in those groups which he can use to advantage, and the others must remain outside. But in Methodism there is no local option. The Lord may temper the wind to the shorn lamb, but the general conference is made of sterner stuff. When once a board is established, be it major or minor, there must be subordinate organizations all down the line in jurisdiction, conference, district, and charge. The waste of personnel involved in keeping all these wheels moving is enormous.

In passing, a tear should be shed for the city pastor who is even worse off than his country cousin. He is within easy reach of the cafeteria at the central "Y," and receives innumerable invitations to breakfasts, luncheons, and committee meetings. One exhausted pastor intimated that he expected finally to be "committee-d" to the grave. Much of this activity is a waste of time.

What must we do to be saved? There is no cure-all for a condition that has developed over a long period. These four steps might help:

1. More care in general conference legislation in order that by exceptions and permissive clauses, the load of the small church may be lightened.

2. Making the district superintendency functional rather than territorial. It should represent the boards as well as the bishops, and thus avoid the costly duplication which is inseparable from the present double-barrelled and outmoded setup.

3. Establish a new monthly magazine, *Methodists at Work*, as a substitute for the present flood of promotional material which comes in a dozen different shapes, sizes, and col-

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[1] Two articles on this subject, previously published in THE PASTOR, and referred to in this symposium, are: "What We Need More of—Less Organization!" by Roger E. Ortmayer (Sept., 1945, p. 10); and "Less Organization—More Effective Work," by Herbert S. McConnell (Feb., 1946, p. 2).

ors. All agencies should be ordered to channel their messages through the new monthly which would be important enough to be filed by pastors and local church officials. The former should receive it free and the latter for a nominal sum.

4. Finally, one good way to help solve the problem would be to make the small church large enough to carry the load. But the present system of inequitable apportionments discourages this. In a certain metropolitan area there are upwards of thirty churches. One-half of the total membership belongs to two of them. The other half, divided among the remainder, gives to each an average of fewer than the two hundred which is said to be requisite for effective operation. Toward extra-parish overhead—bishops, district superintendents, conference claimants—the first half pays $4,400 or eighty cents per capita. The other half responds with $11,600 or two and a half times as much. Give the small church a fighting chance by equalizing apportionments.

Getting the Job Done

By CHARLES M. CROWE

THE HUE AND CRY against over-organization in the church, is too often a smoke screen for the ineffective preacher to hide behind, in an effort to excuse his own deficiencies. We will all grant that the multiplicity of calls, meetings, programs, and duties, particularly those from outside the local church set-up, may become irritating and distracting. But certainly those who lead in the over-all programs of organization for the church-at-large, know full well that no given pattern can apply in every situation. They must depend upon the pastor-in-charge to have enough imagination and common sense to ignore, to modify, or to supplement the recommended program in order to get the job done.

That, after all, is the big objective: to get the job done. So long as it is accomplished, the tools utilized are of secondary importance. Let the local pastor demonstrate new and simplified methods for getting the job done and he will be blessed, not criticized, by his superiors. For it is at the local church level that broad policies find their birth. I seriously question whether any sincere pastor *who gets the job done* is ever hurt in his conference standing because he does or does not follow to the letter, every prescribed organizational procedure. If so, the fault is not with the organization but with the district superintendent.

These are momentous days. Great causes are at stake and strong currents are running. It takes the coordinated effort of a great organization to make an impact for Christ upon our generation. We do not need so much to rethink our program as to react to the program we already have. In the matter of organization, the pastor gets off light in comparison with other leaders in the community. Any civic club head, any army official, any government department leader, any corporation executive, any school superintendent has far more of a burden at this point than does the pastor. It is a part of the price of leadership in an important enterprise, in a complex world.

As a matter of fact, the pastor needs to create more activities and programs; to experiment with new and different church-related enterprises in order to meet better the needs of his community. We make a mistake when we are content to recognize the morning worship-Women's Society church school-Youth Fellowship pattern as exhausting the possibilities of implementing the gospel for our day.

The same goes for the pastor's participation in community activities. The more places he can touch life and represent the church in creative community programs, the better. These are decisive days of action. It is no time for the pastor to resort to his ivory tower, there to luxuriate as a philosopher, only to emerge on Sunday with heavenly pronouncements. He needs to be on the firing line with the folks; and there in the thick of the battle he will see God at work, and will find a message and a power that will lead him either to kill off superfluous organization or to make it live.

Modernize the Machine

By PAUL MORRISON

"TOO MUCH harness and not enough horse"—this has been true of Methodist organization, denominationally and in the local church, for a long, long time. Of all archaic, outmoded, horse-and-buggy systems in a highly organized society, we have it in the Methodist *Discipline*, even in the 1944 edition. The very fact that we date it every four years makes its antiquity that much more ridiculous. Whether it is a rural church or a small town church or a city church, the organization is not geared to these times.

A layman, in a small village church of which I was once pastor, said to me, "There are two things that I consider an absolute waste of my time; one is a burlesque show and the other is a quarterly conference."

From Par. 141 of the *Discipline*, 1944, which says, with tongue in cheek, that the Quarterly Conference is the governing body of the

charge, down to Par. 180, Section 19, Methodist machinery is as badly in need of reconstruction and modernizing as is a Model-T Ford. In two issues of THE PASTOR, ministers complain of the unworkability of the organizational set-up in *small churches*. By the dozens, pastors of larger city churches, could truthfully say exactly the same thing.

Remembering that this is 1946, let the next General Conference have the courage and the spiritual foresight to revise, reconstruct, and modernize the whole outline of the duties of the pastor (Part III, Chapter III: Traveling Preachers, Section iii)! In Par. 352:16, we find that he is "To preach on the subject of Christian Education and to urge upon parents etc." Now any minister knows that he has to do more than get up and talk about it, than subtly to make sure that they get into the safe harbor of "institutions of learning of our church." How much greater is his task and duty to Christian education than that. Why not put some of it down in the *Discipline*, clearly defining some of his duties in this regard? You can go down the present list of "duties" and see how utterly foreign they are to the job as the minister faces it in the average parish today. Let's clarify the task in terms of the present ministry and its challenging needs.

Let us simplify our organization in the local church. Many years ago Fred Fisher, long before he was elected bishop, wrote a very fine little book entitled, *The Way to Win —Successful Methods for Local Churches*. He sums up the major tasks of the church under four heads:

1. Evangelism—to win men to Christ. (That we will interpret in the broadest sense, as we know Fred Fisher would do today.)

2. Training (Christian education). To make men like Christ. (The whole gamut of ages.)

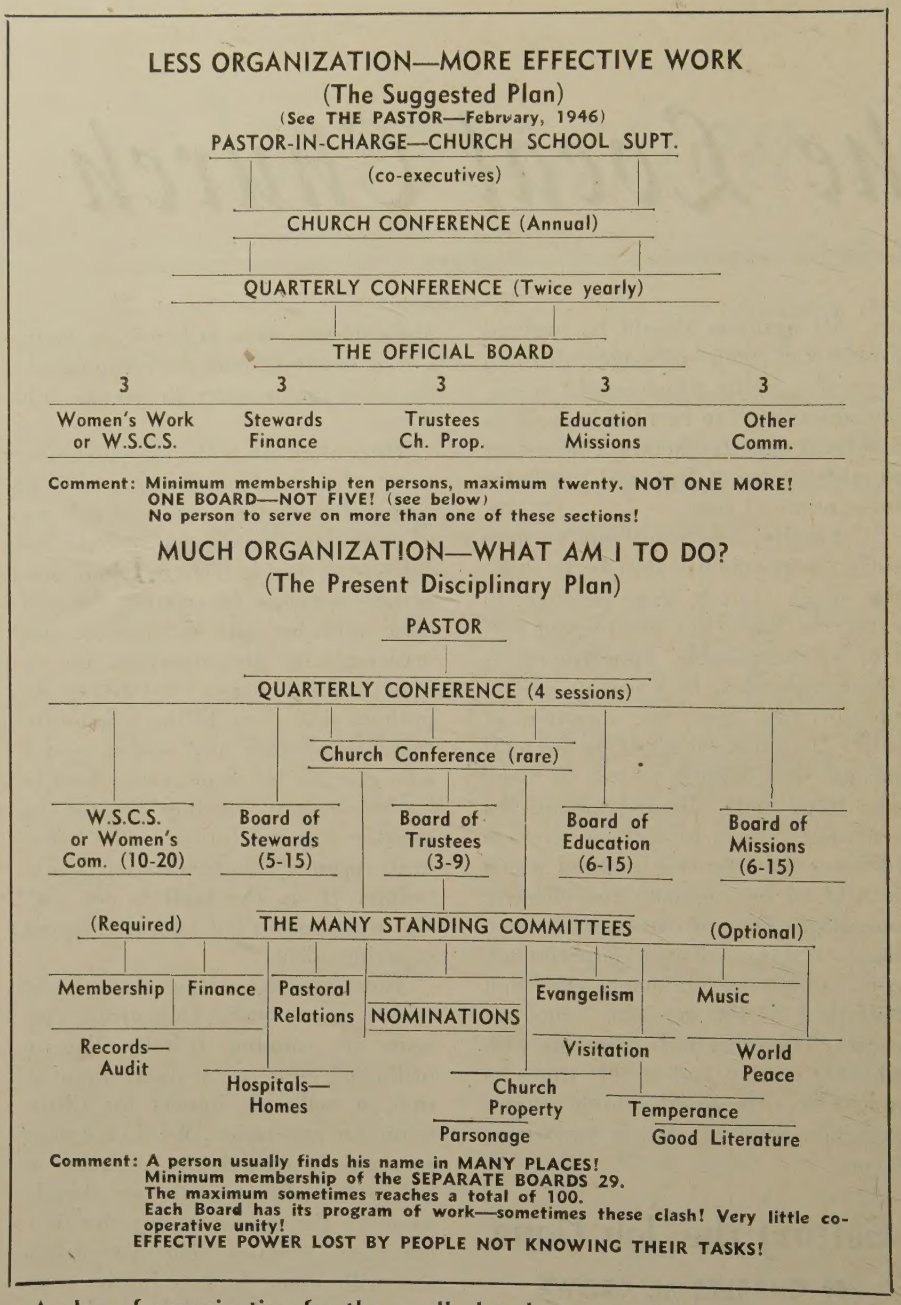
3. Community Service—to draw men together in Christ. (Whole range of social action and group-practice of Christianity.)

4. Missions—to send men out for Christ. (Broadest possible view of world-wide service for an invisible world empire.)

So far as the church's program is concerned, in churches large or small, there could be these four major committees on the supreme business of the church. The small church might need only three on each committee. Yet, perhaps, the large church could have thirty working effectively on each of these tasks; for functioning with a worthwhile program, these could be major committees.

Every official board should have an executive committee. The nearest we have to it is the rather indefinite and optional idea of a policy committee (Paragraph 166). This committee, duly elected at the annual church conference, should meet regularly, plan with the pastor, and make its recommendations to the official board, with its endorsement.

A topnotch executive committee in every church, specifically designated by the *Discipline*, could revolutionize the meaning and mission of official board meetings. The church does not need a quarterly conference. Let each church function through an official board, meeting monthly or bi-



A plan of organization for the small church, proposed by attendants at a school for Town and Country Ministers, Emory University, June, 1945.

monthly, and let one visitation of the district superintendent be at the regular official board meeting, so he may see how the church officiary is really functioning. Let his second visit be as presiding officer at the Annual Church Conference, which ought to be developed to the full measure of its possibilities—in allegedly democratic Methodism.

Of course there will have to be a few working committees for the sake of the organization itself. A finance committee, we must have, but it is merely a maintenance committee and ought to fit into that perspective. A personnel committee could handle pastoral relations, the music, and other workers if they are needed. Much of the task of the nominating committee could be taken over by this committee. Then there must be a property committee, for church and parsonage alike need their attention. Modern trends make imperative a promotion committee, constantly to keep the church abreast of change and to enlarge its spheres of influence; it is a layman's job.

Another important committee might be called an Inter-Church and Denominational Committee. More and more, churches are learning to work together. It ought to be officially encouraged. With churches in the same community, with councils of churches, the breadth of the Federal and World Council of Churches, Methodism needs this additional step of co-operative enterprise on the level of the local church. Likewise, this committee could do a good job in keeping connectional interests before the congregation. Instead of having appeals come from the preacher, why not have a proper committee through which they could be presented.

Some men and churches have made pioneer adventures in reorganization. The vast majority of us have gone along feeling a bit hopeless and helpless about the whole system. Let capable leaders in this field give to the entire church the results of their findings. Let the General Conference revise and simplify the set-up for the local church and give perhaps alternate plans for the conduct of the church's business, just as it does in alternate Orders of Worship. Let it have in mind the small church and the circuit; let it also have in mind the large church.

Organization in the local church is no "sacred cow." If we can get down to rationalizing a diocesan episcopacy, of the Jurisdictional and Central Conference type, where twenty-five votes can make a man a General Superintendent of the Methodist Church, and still not "do away Episcopacy," we certainly can revamp, improve and perfect and streamline the organizational plan for modern church programs in the Methodist Church, *Anywhere*, without ruining its integrity.

Is It Precedent We Need?

By STANLEY E. SKINNER

FOR MANY years, we have heard that the strength of Methodism as a denomination lay in its organization and connectionalism. Now we are hearing the cry, from nearly every quarter, that Methodism is proving itself weak exactly at the place where it was once regarded strong.

Mr. Ortmayer and Mr. McConnell have suggested, in THE PASTOR, that what we need more of, is less organization and less connectionalism, especially as they apply to the rural church and to the smaller churches wherever they are located. These men are not alone in this thought. One of them has made reference to a study that was made at Emory University by forty men. A recommendation, which developed out of the Columbus meeting of the Methodist Rural Fellowship in 1943, was later presented to the General Conference as permissive legislation, providing the smaller churches with an alternate, simplified form of the official board.

The charges brought against our present plan of organization, especially as it effects the smaller churches, are: that there are too many officers to be elected for the various boards and committees; that where the pastor and the church workers endeavor to carry out the functions of such commissions, they are driven to despair by the multitude of activities; and that the church suffers, as much as such activity unfavorably effects the family life of the pastor and the families which he seeks to strengthen.

The elimination of such over-organization, either on the level of the local church or on other levels, will demand much courage; and those of us who feel committed to the task of bringing about this change within Methodism, will find much encouragement in the thought and practice of the founder of our denomination.

Arnold Lunn, in his portrayal of the life of Wesley (*John Wesley;* Lincoln MacVeagh, The Dial Press; 1929), devotes a chapter to him as "The Master Builder." He draws the reader's attention to the rapid growth of Methodism, which covered the face of England, Ireland, and Wales within the brief period of ten years. The author attributes Wesley's success to his unlimited energy, his genius for administration, and his power to impose his will upon the vast, scattered organization.

The author frankly states that Wesley built up his organization along autocratic lines. He makes it abundantly clear, however, that Wesley's autocratic manner and approach were accepted by his own subordinate leaders because he possessed many other qualities which had the tendency to offset and temper his autocracy. Wesley's devotion to his cause made him disinterested in the shaping of his policies. He felt free to criticize, and was open to criticism from others. Furthermore, the genius in Wesley was most clear in his ability to know what things in another's system were good and were, therefore, worth adapting to his own use. In addition, Wesley displayed a readiness to utilize his own experience in discarding what was not worthwhile. This practice of adjusting his program according to the several "necessities" of his people, together with his other admirable qualities, went a long way toward making Methodism a grass-roots movement.

Perhaps Wesley's genius is most evident in his willingness to sacrifice any theory which threatened to get in the way of anything which he wanted to accomplish. Mr. Lunn mentions several incidents, in Wes-

ley's experience, in which prejudice, theory, or habit had to give way. Wesley's dislike for extemporary prayer, for field preaching, and for the practice of appointing lay preachers, had to be shed. These new practices were adopted, however, only after he was convinced of their practical value in the saving of souls.

Today, as we seek to judge the effectiveness of Methodism and its complicated organization in the light of its practical accomplishments for the Kingdom, we find warrant for such practice in the ministry of the founder of our denomination. If we are to be faithful to the genius of Wesley, we shall feel obliged to discard whatever prejudice we may have and to make the physical organization subservient to the purposes of the Kingdom.

"Less Organization"--- Amen!

By JOHN BAXTER HOWES

Ezek'l saw a wheel
Way up in the middle of the air!
A wheel within a wheel
Way up in the middle of the air!

THERE IS a sort of two-wheel superabundance of organization today in The Methodist Church: the "big wheel," a political whirl of competitive boards, commissions, committees, bishops, district superintendents, and top-salary aspirants; and the "little wheel," or local church, with not enough legal constituency to man the three boards required by the *Discipline*.

The whole argument for our "big wheel" connectional system is a more efficient administration of our total resources. But when we explore the actual route of Methodist funds, we discover that too large a percentage is exhausted in maintaining an overhead of absentee management, which by its very existence penalizes the local churches it was established to serve; and the psychology of the system puts an unholy premium on "promotion."

Locally, the present complicated "little wheel" organization is too unwieldy for any church, but it is less of a handicap to the large city churches than to the seventy-five percent which are rural. The problem, then, is predominantly rural, which explains why the only sponsor of a revised organization at the last General Conference was the Methodist Rural Fellowship. The proposed plan, which would be optional with each local church, provides for an official board to administer all of its work. Instead of having boards for Christian education and missions, as is now required, the official board would handle these interests.

This plan was presented to the Annual Conference Committee on Membership, Lay Activities, and Temporal Economy together with statistics showing the need for such a plan; but the only concession made was the recommendation to the General Conference that a commission be set up to study the need in this area and then report to the General Conference of 1948. Thus our small churches were condemned to another four years of the present unworkable plan.

Unless we bestir ourselves, the situation will become no better even in 1948. Yet if those who feel the need for a change will contact the members of the commission who are nearest to them and urge that something be done, favorable results are certain. The names of the members of the commission may be found in Par. 2173 of the 1944 *Discipline*. I will be glad personally to furnish the addresses of any of these representatives upon request. It will be noted that few of them have responsibilities which would cause them to feel the need that exists, but they will naturally be impressed with our insistence.

It will be advisable also to contact those who will be delegates to the General Conference, especially lay members, since the committee handling local-church legislation is composed largely of laymen.

Remember: Grandpa's "Miracle Grindstone," tied to the windmill with fishcord, whirled in fancy fashion at first, but shortly overturned itself by its velocity. Methodism has long since discarded its "method" in favor of "mechanics," and stands in danger of rather immediate upset by its too-heavy machinery.

Only a Tool

By LEROY H. WALKER

IT IS my conviction that organization in a church should be used as a tool to help us in our supreme task of building the Kingdom. Such a tool should be as light and as sharp as we can make it without impairing its facility for accomplishing certain worthy ends. When any organization ceases to be a tool and becomes an end in itself, its usefulness is over. If the tools become so heavy, unwieldy, or numerous that it takes the whole strength of the minister and his workers to operate them, they should be junked. If the tasks that demand attention call for so many tools that the plant is taxed to house them, then the plant should be enlarged. We never have too many organizations if they are efficiently serving to answer needs. If there are unanswered needs and a certain organization would help us answer that need, then let us never hesitate to have it.

As I see it, the fault with our Methodist Church is not so much that we have too much organization as that our organizations may not be sufficiently flexible and voluntary. The moment that a board or committee is elected or promoted simply because it is required by the *Discipline*, and not because there is a job to be done, that committee or board is a useless or outmoded tool.

In our conference, one of the smallest in Methodism, we have no Methodist college, hospital, old people's home, church extension society, slum work, or serious inter-racial problem. We do have a vast area of frontier country that is one of the greatest missionary opportunities in America. It should be obvious that many of the boards and committees that are important tools in Chicago or New York are only burdens to be borne out here. But some sort of organization would be utilized if it would lighten the load for our "district circuit rider," who serves more than twenty frontier communities that have no other Protestant service of any kind.

Another case, in which organization would help, might be that of the

young adults in the church which I have served for the past six years. When the war began, we had a flourishing Y.A.F. Between the claims of the Service and the attractions of war industries on the West coast, our remaining nucleus of dependable young adults became so small that it was a burden to try to maintain an organization. Hence we dropped it for the war period. We concentrated attention upon a Wesleyan Service Guild which included the wives or sweethearts of the boys who had gone away. But before the discharged veterans began returning in large numbers, we proceeded to organize "The Methodeers," a group which meets on a week night and provides an opportunity for these young people, many of them now married and parents, to meet for fellowship and group discussion.

The flexibility I suggest, might be achieved by a limited number of required organizations, and a sizable list of "elective" organizations, whose activities could be reported under such general departments as "children's work," "youth work," or "local conference missions."

Meetings and Mail

By CYRUS E. ALBERTSON

THE AVERAGE Methodist minister is expected to attend too many meetings that lack inspiration and to read too much literature that contains no useful information.

If we attended all the meetings which we are supposed to attend, many of us would have little time left for the real work of the Church. During the year, we attend the annual conference; we enjoy the chance to visit with the other men but we often come home with our longing for inspiration un-met. We wish that there could be more for us that would lift our spirits and do for us what we try to do for our people throughout the year.

The annual conference is but the beginning of our absenteeism. There are one or two, or more, district meetings. These often have nothing of real value in them, beyond the renewal of fellowship. Then we have sub-district meetings, youth meetings womens' meetings, laymen's meetings and inter-church meetings, until by the time we have attended one or two summer institutes, we have spent weeks away from our parishes.

In addition to all this, there are boards and commissions that hold meetings which we are supposed to attend. I often wonder if any other business or profession could do its work and be away from it as much as the average Methodist preacher is expected to be absent from his work. Much of this would not be so bad if there was any real uplift to it. Most of us would give a great deal to spend two or three days in a meeting where we would find our spirits lifted high, but this experience is lacking in many of the meetings which we attend. We could easily consolidate many of these, have one big fling for a two week period and then forget meetings for the year.

The second problem many of us face is the increasing mass of printed matter that comes to our desks from church offices and departments. We realize that time and thought has been put into all of this. When our own resources are low, we turn to this steady stream of printer's ink, hoping for something to help us. It is seldom that we find anything practical.

It happens that whenever I go to visit my fellow ministers, I find piles of this material that has never been opened. My conscience doesn't hurt so badly then, for most of that which comes my way is given a quick glance and then put where all such material usually goes. I am troubled at the waste of money on more or less useless printed matter. I am still more disturbed by the waste of human energy in preparing this material.

Is not our Methodist Church efficient enough to consolidate some of our overlapping publications? Cannot we find a way to eliminate this great waste? A few, well-prepared and attractively-printed papers, magazines, bulletins, and tracts would go much farther in accomplishing their purpose than this bewildering mass of material.

Looking Ahead in The Pastor

MANY new features and new authors are scheduled to appear in THE PASTOR during the coming year, with emphasis upon the practical aspects of the practical parson's work.

Scheduled for the September issue are articles on subjects like: 1. the use of visual aids in Christian education, 2. time-saving hints for printing the Sunday bulletin. One pastor tells how a renewed spiritual experience changed his church greatly.

Many young ministers these days are faced with the question: "Shall I Become an Assistant Pastor?" Glenn E. L. Kjellberg of Gladstone, Mich., discusses some points which the prospective assistant pastor needs to consider. A feature by Donald H. Baldwin, on the pastor's use of sabbatical leave to revitalize himself for his work, is also planned for the September issue.

David E. Roberts, faculty member of Union Theological Seminary, brings to you some important information on the minister's role in personal counseling. At present he is taking part in a Columbia University seminar, studying the role of religion to mental health.

Continuing the series, "A Prophet Speaks to Our Day," J. Philip Hyatt writes for the next issue on "God in History."

Following requests for more articles similar to those on homiletics, in the May issue, another section is planned for September. Authors included are Howard Stimmel, who writes on "A Teaching Pulpit;" and Ernest Wall, who discusses, "What Is a Sermon?" In the fall will begin a new series of articles on the preacher's speech, by J. Edward Lantz, lecturer at the Vanderbilt University School of Religion, and associate editor of Methodist youth publications.—**Editor.**

Rural Church Strategy When

The population trend in recent years makes the rural areas of America a challenge to The Methodist Church: here are frontiers that demand ingenuity and work, but here also are possibilities for great spiritual gain. Walter M. Scheuermann, is pastor of the Methodist Church, Indianola, Iowa.

THE Methodist Church became great and strong during the period of growth and expansion of a pioneer society. This has created a success psychology that makes us think in terms of expansion, of enlargement, and of advancement. While we are not "building one (church) a day," as Bishop McCabe boasted in his day, we still think in terms of success-standards that call for bigger and better buildings, increased memberships, larger church school attendance, and upward curves in the budgets. I am not seeking to depreciate this aim of growth and expansion, for it has led the church to significant achievement. Today, however, we are faced with another set of facts that call for hard and creative thinking. The rural church finds itself in the midst of a declining population.

Citizens of Iowa were shocked recently when they learned that the net loss in their population, since the beginning of the war, was 11.9 per cent. Can a state lose approximately one eighth of her population and the churches of that state function as if nothing significant had happened? Where did these people live? Hundreds of non-resident cards have passed over my desk in the last few months. They indicate two things: first, that a large part of the people who left the state came from the rural areas; second, that many others who are still living in the state have moved from farms and small towns into the industrial areas. The rural sections of the state know that something significant has happened.

We are at once aware of a major problem in the administration of the rural church. Ministers are not eager to accept appointments in communities where the population is declining sharply. But the problem is not one of administration only; it is psychological. In the parish, the people sense that something is wrong. Trusted leaders have moved to new communities. Their most progressive youth seek vocations in larger centers. Farms are sold and merged into larger farms. A declining birth rate is evidenced in the rural as well as in the city areas. So these country people ask, "Will the rural church survive?"

Children in the Rural Field

Even though the above picture is not bright, the rural communities, when compared with the cities, do have a much larger crop of children. More than a quarter of a century ago, a priest of the Roman Catholic Church became aware of the promise of rural America. He called upon his church to tap the well-springs of the population supply in rural sections, for the children are in the country rather than in the city. He said, "three-fourths of the people (Roman Catholic) live in towns and cities and one-fourth live in the country, while in the Protestant churches one-fourth of their number live in the towns and three-fourths in the country." More recent statistics, cited by Rockwell C. Smith, indicate that while only 46.5 per cent of the Methodist churches are classified as rural they have, roughly speaking, two-thirds of the children of Methodism. Tomorrow's Methodists are in the rural field today.

Some months ago I visited one of our leading Methodist churches in Iowa located in a small city. I observed that the church school attendance the preceding Sunday was 178 pupils. In this church, the congregation worships in a beautiful building. The church school program is well planned and served by a strong staff. On its membership rolls are about one thousand names. A few weeks later I visited a two-point circuit and preached in both churches. One of these small churches had a church school attendance of 65 pupils and the other 108, that Sunday morning. I found myself saying that the "small" churches may be more important than we think. Certainly, I would not be guilty of discounting the work done by the large church. But if we, like Jesus, saw faces, especially the faces of children and youth, we wouldn't be so easily misled by the lure of big budgets and big buildings.

Show Us Our Frontiers

Our population frontiers are few. We do find a "no-man's-land" in some rural areas. While in some places parish lines overlap, in others the parish lines never make connections. Homes are to be found in rural Iowa where no minister of the gospel has called in ten years. Children grow to physical maturity without any knowledge or personal experience of the ministry of the church.

Said a farm manager, "We have a generation of hard road Christians." We knew what he meant. His business demanded that he travel into every section of his country and he knew that many of those people were not in touch with any church whatsoever. And the church was not in touch with them. The "hard-road" Christians" may go to church with little effort. Ministers call at these homes frequently, for they are readily accessible. But the deep mud roads of the bottom lands, and the steep and slippery hills of the uplands, are not so inviting. In these sections live many of the unreached families of our rural communities. Here we find our churches grouped into three and four-point circuits, and here are

Population Declines

By W. M. SCHEUERMANN

found the most poorly paid ministers. For years, the church has skimmed lightly over these fields. Today we must either dig in more deeply, and cultivate the fields more thoroughly, or tomorrow the rural churches in these areas will be closed, leaving these people without moral or spiritual guidance and leadership.

At times we face a psychological frontier. In many areas we need consolidation of the rural churches. People become sentimental about the church to which their forefathers went. Then, too, we confront that strange attitude that a church must be located near at hand. The same people who travel as far as fifteen or twenty miles to the county seat town for shopping, have a mind set against driving from five to ten miles to church on Sunday morning. These psychological frontiers must be conquered.

Ventures in a New Strategy

1. We need a long-term program for the rural field. I know of a community in which the county agent has spent twenty years in improving crop-rotation and soil-conservation plans. Today he is getting results. In our church work we often demand dividends too quickly. We "exploit" a field for speedy statistical returns, knowing that with a fine showing a more "promising" field will be awaiting our leadership. In the rural church we are urgently in need of a new standard for measuring success.

If a parish is tied-in with a larger unit, such as a county, a long-term program may be built and carried through in order to make room for some turnover in ministerial leadership. The county program would have its leadership training institutes, its house-to-house evangelism, its young people's rallies and institutes, its minister-laymen planning conferences, and many other features. After twenty years of this kind of rural church planning, the church would see gratifying results.

2. The pattern for the rural church should grow out of the community's need. We are enslaved to standardized patterns. These are valuable as guides, but they must not be taken too seriously and saddled upon a community. Then, too, our Christian faith calls for us to be creative and ingenious. A forum leader told a youth conference recently that the church, as an over-all organization, today is strong and capable in its wholesale production but is weak at the retailing end. I think he means that we have many skilled and highly trained persons who make the patterns for us. We are proud to have specialists who are capable and are on the growing edge of our religious work.

Nevertheless, sound educational procedure requires that we modify these patterns to meet our local situations. for instance, in worship the pattern is something like this: we need a vested choir, a robed minister, a divided chancel and an altar as the center for worship. Then we must follow through in a formal worship program with prayers, responses, and singing of the great hymns. This is dramatic and dignified. I love it. But suppose this is strange and unfamiliar and sometimes unintelligible; does it necessarily contribute to the experience of making men and women adore and magnify the Most High?

Again, the service patterns of the church need to come up from the requirements of the community. Roman Catholics have gone into backward areas with trailers equipped to bring medical and dental services, or to bring the spiritual ministeries with trailer chapels. The principle is that the patterns of service grow out of the situations and needs.

3. We must find new ways of keeping the morale of the ministers and the lay-members on a high level. In a declining population era we must measure achievement in spiritual, not in statistical, terms. If we should choose standards similar to those provided by the extension service of the Iowa State College, our people would measure progress in terms that stimulate morale. Both the religious program and the community

—From a woodcut by E. A. Pickup, Nashville, Tenn.

service projects are rated. In the former are worship service, evangelism, pastoral calling, co-operation with the schools, co-operation with other churches, promotion of peace programs, etc. Among the service projects are: co-operation in 4-H club work, in observation of Harvest Sunday, in promotion of Boy Scout and Campfire Girl's work, with members of the local church who are leaders in home-making, in adult education, and in civic improvement. While these projects may result in improved statistics, even if they do not, they will help the church to build a program that ministers to the community and will give new and better measurements of success. We measure the work of the church by our traditional measuring rod of statistics, in quantitative terms. Yet, we are the people who speak of spiritual values. Why should we not perfect scales that give us results in qualitative terms? This will be the morale builder.

4. Finally, I foresee no daylight unless we have a more Christian practice in financial support. Stewardship is the word for next year in the Crusade for Christ. The results of Christian stewardship will need wider distribution. Last year, Iowa moved into a new program of taxation for public school education. The more prosperous sections of the state will help to bear some of the burdens of the poorer areas. Heretofore, children have received their education on the basis of the economic resources of a given community. In the well-to-do areas, the finest equipment and the most capable leaders were provided. In the poorer sections the equipment often rated low, while the leadership was less well-paid, and of an inferior standard. Thus the educational program suffered. Now, a democratic state is seeking to correct this injustice.

Are we, "the children of light," as far-visioned as the state? Where people are concentrated and wealth is plentiful, we find well-planned and costly edifices. The church employs a highly trained staff and builds a well rounded program of Christian training and service. "Surely," says this congregation, "we are on the beam." If, however, the community is handicapped financially, if incomes are low, if farms are merged and progressive leaders are leaving, then the church exists on a subsistence level, or closes for lack of ministerial leadership. Should we not subsidize these churches as the state of Iowa is subsidizing her educational program in the poorer sections?

The Methodist Church will work out a new strategy for the rural church, it will build a long-time program and perfect new and better methods of measuring success, it will give new leadership and even help finance these churches—if and when she is convinced that the rural areas of America are significant.

The Church

THE word "evangelist" is used only three times in the New Testament. Nevertheless, the word is biblical, and we have the specific biblical injunction, *Do the work of an evangelist.*

The styles and methods of evangelism have changed from time to time. But so far as I can discover, the scholars give the New Testament term much the same meaning which we attach to it today. The evangelist of New Testament days, and the years just following New Testament times, was a roving preacher, not attached to any particular congregation; but he devoted himself independently or under the direction of church officials to proclaiming the gospel to the heathen or those outside the church and to seeking to win them to the Christian way. The New Testament injunction is not invalidated for us by a change in the meaning of terms.

At the present time, and for some years past, the Church, in America, and The Methodist Church in particular, has tried to carry on the work of evangelism without retaining the evangelist. Professional evangelism has been criticized, discredited, and restricted until it has nearly ceased to be. We have extended our social and service activities, and multiplied workers in the field, while driving the evangelists out. We have clamored for longer hours of religious education and multiplied workers, and at the same time have shortened the sermon hour and railed at gospel music. Now the fact stares us in the face that the Church has not thrived on a program that leaves out the warmhearted, evangelistic appeal.

The *Discipline* does still provide for the appointment of "evangelists." Paragraph 432 (5) provides that under certain conditions, a bishop may appoint a member of the conference "to do evangelistic work in the conference." Paragraph 1554 speaks of "approved evangelists." An officer of the Board of Evangelism writes to me that he considers the two paragraphs to refer to the same appointment and that they prefer the term "approved evangelists." I doubt if this interpretation will hold, as the conditions and requirements are not identical. It would appear that the evangelist referred to in the first instance is restricted to the territory of his own annual conference, a serious handicap to begin with. It is certainly of interest that the Board of Evangelism can report: "I would estimate that we have thirty or forty Approved Evangelists"—that for a church that boasts of eight million members.

No wonder pastors complain that they cannot find an evangelist whom they are willing to call. The right kind of men are reluctant to enter upon a work where they are so restricted even by the law of the church that they are practically reduced to a role of local missionary, without missionary support, in fields that cannot support pastors. Because a few brilliant men have taken large offerings from the people for their evangelistic services, we seem to have adopted a chronic frame of mind that we will see to it that this shall never

By
PAUL BARTON

The Church has not thrived on a program that leaves out the warmhearted evangelistic appeal, declares the pastor of Olive Street Methodist Church, St. Joseph, Mo. In this article, he exhorts all laymen and ministers to accept the New Testament injunction to do evangelistic work in our ministry.

Needs Evangelists

happen again. Let us be honest. There is a bit of sinful jealousy mixed up with the whole situation. Pastors are reluctant to use evangelists because of a fear that money may be taken out of the charge and that they may have to share popularity with someone else. This difficulty, perhaps a minor element in the situation, has contributed to the creation of the present more serious difficulty, that of the radicals and cranks who have so largely monopolized the evangelistic spotlight of recent years. The men who are left with our approval are restricted to a minor role in the church.

There is a place for professional evangelism. The ordinary pastor does not have the time, strength, nor resources to do the job. In addition to the regular ministry of the pastor, every parish needs, occasionally, the fresh preaching of the new voice of a man who is brought in. Even exchange of pulpits for purposes of evangelism does not satisfy the need. The extent to which this plan can be followed has its serious physical limitations. If a busy pastor leaves his own church even two weeks in a year, for such purposes, it costs in the efficiency of his pastoral ministry.

The task of evangelism is a specialized task, requiring men who can give their full time to it. A pastor may be ever so spiritual, but if he is to conduct a successful revival for a brother pastor, he must get steamed up to that special task. The professional evangelist, at work all the time at this job, keeps steamed up. He, of course, must fight the peril of an empty professionalism; but he can keep "in the swing" of his special work if he will. Continual application to the task, moreover, will inevitably give a man an accumulation of experience, strength, resources, and methods for effective evangelism which no pastor can hope to enjoy.

Evangelistic preaching is different from pastoral preaching. It is more concentrated, and has a different rhythm. In one sense it is narrow. The pastor has the freedom of a great range of themes, social problems, practical directions in Christian living—the heights and depths of Christian experience; Whereas, the evangelist concentrates on a comparatively small area, making known the way of salvation and calling men to accept it. That is one reason evangelists often become narrow men. It is an inherent danger in their work. The task of the pastor and that of the evangelist are different. God calls some men to be pastors and some to be evangelists. We need both.

Evangelistic music is different. We have so belittled the gospel songs as inferior that they threaten to become extinct. This is a tragedy. The criticism of gospel music is lacking in insight. In some respects, the songs are inferior, but in warm-hearted appeal to weary sin-sick humanity they are indeed superior. There is a place for this kind of music in the church. Even the New Testament recognizes that, as it speaks of psalms and hymns and spiritual songs.

Getting people to decide for Christ is a specialized task. Doubtless it has often been abused and misused, and still is. Hitting a sawdust trail or bowing at a mourners bench may be substituted for heart surrender. But we have become so critical of the methods evangelists have used that we have thrown out the baby along with the bath water, and have just about excluded the reality of a surrender to Christ. To get men to do that is an art. Let us be honest; Dwight L. Moody knew how. Billy Sunday, whether you like his style or not, knew how. We used to call this high art, "throwing the net." Many a man can preach a fine, and really moving sermon; but he does not know how to "throw the net." He is a pastor, not an evangelist. We need men who can specialize in that art, practice it, and apply themselves to it for the salvation of men and women.

We are at a parting of the ways. The course we take will not be decided by General Conference nor even by annual conference action. It is a matter of the attitude of the whole Church, both laymen and ministers. We can drift along to a lifeless liturgical formalism, or we can rekindle the fires of a warmhearted, driving evangelism. Possibly we have become so polite and proper that we are afraid of that. We may talk about it, organize our committees, stir around and recruit the favorable prospects, but we never let the passion of the thing set the Church on fire. Still, the New Testament injunction confronts us: *do the work of an evangelist, make full proof of thy ministry.*

Prejudice--Prelude

Can anything good come out of Nazareth?—John 1:46.

We choose between the brotherhood of man and the annihilation of man in future wars, warns the pastor of Grace Methodist Church, Dayton, Ohio. Brotherhood, he says, can become real only when we overcome prejudices.

UNDOUBTEDLY the heart of Christianity is in the golden rule. *Thou shalt love the Lord thy God. . . . Thou shalt love thy neighbor as thyself.* The cardinal teachings of Jesus were the Fatherhood of God, the brotherhood of man, and the sacred dignity of personality. One would therefore suppose that Christian organizations, after two thousand years, would make these teachings the foundations of their practices. Yet the whole history of the Church reveals the struggle within its own membership on these central questions concerning the brotherhood of man. Evidently, multitudes have embraced Christianity without accepting her cardinal doctrines.

Persistent refusal to accept the doctrine of the brotherhood of man reveals the deep-seated nature of our prejudices. For all abiding prejudices have their rootage in a dislike for persons. It was prejudice that precipitated the crucifixion of Jesus. His attacks upon the superiority complexes of the privileged Pharisees, hastened His death. The teachings of Paul were largely devoted to overcoming the prejudices of Jewish Christians against accepting Gentiles into the fellowship. The account of Peter's baptism of Cornelius, the first Gentile convert, is told in a few short verses, but the influence of the act changed the history of Christendom. It broke down a racial barrier that had been standing for centuries.

Adolph Hitler created the Nazi ideology and became the moving factor in World War II, primarily because of his appeal to prejudice. "We are not kin," said he in his battle cry. Pure Aryans were certainly not related to the Jews, to whom he referred as the scum of humanity. The real German was inherently superior to all other races and he painted a distorted picture of history in order to prove it. Because Hitler is gone and the power of Nazism is broken is no reason to suppose that the prejudice which enthroned the Nazis is on the wane. On the contrary, the world is aflame with prejudice and hate, though the fires of war have been momentarily banked. If prejudice started the last war, we may be well assured that even now the greatest enemy to world peace is this contemptuous and prejudiced attitude of certain groups, within the human family, against other groups. The real cause of chaos is prejudice. It is the refusal of the people of the earth, both inside the Christian church and out of it, to accept the cardinal principle of the brotherhood of man.

The Nature of Prejudice

A minister often wonders, during the preparation of his sermon, just how many of those to whom he speaks are involved in his message. It may be that some are not involved when we deal with prejudices—but I doubt it. It is highly probable that every popular prejudice that exists in the world—economic, social, racial, religious, national, personal—is represented by someone who hears that sermon. The seeds of world conflict and global wars are not transplanted from some far-off planet; they spring up in the hearts of people.

A striking incident revealing the nature of prejudice is recorded in the first chapter of John. Phillip said to Nathaniel, *We have found Him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.* When Phillip mentioned Nazareth, Nathaniel cried, *Can there any good thing come out of Nazareth?* I do not know why Nathaniel was prejudiced against Nazareth but he could not conceive of any good thing or any good person coming out of it. He might have been cheated by one of her citizens; he might have been ridiculed; but to him all the people of Nazareth were alike—mean and contemptible.

Prejudice is like that. It never looks at all the facts. It falsely judges the whole by the part. Edmund Burke said that he never had been able to obtain an indictment against a whole people; but many today indict a group or a nation or a race of people by their knowledge of one person. A man may consign 450 million Chinese to perdition simply because his dress shirt was mishandled at the hand laundry. Or he may indict the nation of Italy because Italian spaghetti gave him indigestion. As far as such a man is concerned, the 80 million Japanese are all like Tojo, and a "good Jap is a dead Jap." To such a man, everyone in Germany is but another Hitler. The prejudiced person, refusing to look at the total picture, simply dismisses the situation by saying (concerning all Germans, all Japanese, all Negroes, all laborers) "they are all alike."

This is the reason prejudiced persons are so unfair. They would not like for you to judge all the people of the United States in such a manner. Suppose citizens of other nations judged us by the character of Al Capone? Suppose they judged us by the unscrupulous business practices of some of our foreign investors? Suppose, since we have a larger percentage of criminals than any other nation (nearly 6 million), they said that all Americans were thugs or thieves? Suppose, since our per capita liquor consumption is larger than ever before and increasing continually, they said that we were a nation of drunkards? Such an indictment would be unfair. And if it is unfair for others so to judge us, it is unfair when we seek to judge people en masse. I have seen a number of

to War

A Sermon by GASTON FOOTE

fellow-Americans whose actions while on vacations in foreign countries were such that they would be utterly repugnant to the intelligent citizen of the United States. For others to judge us by the actions of these poor samples would be positively stupid. It is equally as stupid for us to make the same false appraisal of the group, judging by the action of the individual.

The prejudiced person is not only unfair but, in many instances, unreasonable in judgment. Usually the cool head and warm heart give way under the heat of prejudice to the hot head and the cool heart. A young minister is said to have been fired from his church because he suggested before a group of young people, that one way to encourage better racial relations would be to use the prefix Mr. and Mrs. in reference to colored persons. The people were quite willing to use the more familiar first name and refer to the maid as Rosa Brown, but those who insisted on the less familiar name of Mrs. Brown were socially ostracised.

A particularly-prejudiced person, riding a train across the continent, was late in coming to the diner for lunch. As the steward seated him, even though it was past lunch hour, the man saw a colored waiter eating at the other end of the diner. He immediately demanded that the waiter go elsewhere to eat. When the steward refused this demand, the man insisted that a curtain be drawn between them. After this had been arranged, the other colored waiter, in bringing the man his soup, allowed his thumb to be slightly submerged in it. Whether it is better to eat soup in which a man of a different color has had his thumb, than to sit sixty feet away from one who is eating, is an open question.

Some months ago the Associated Press reported that in Washington, D. C., a Negro soldier who had lost a leg in Italy was refused service at a restaurant, but he lingered long enough in front of the restaurant to see two MP's escort in a dozen German prisoners-of-war who received courteous treatment. Perhaps this is one reason a Negro soldier in the Pacific asked to have written on his tombstone: "Here lies a black man, killed fighting yellow men, for the glory of white men."

Types of Prejudice

Economic prejudice throughout industrial America is having a field day in the present strike situation. The apparent stubbornness of the leaders of both capital and labor is probably more definitely the reason for prolonged strikes than any actual wage difficulty. There is hardly a difficulty in industry, today, that could not be overcome if the leaders on both sides came together in the spirit of trust and confidence, and earnestly sought a solution that would be mutually advantageous. It is unfortunate that when a strike is settled the daily papers treat it as though either capital or labor had lost in the sparring bout, and, that by the nature of the settlement, one group licks its wounds in defeat and the other gloats in victory. In the end, it is the prejudice of the laborer against the capitalist and the capitalist against the laborer that works for our undoing.

Perhaps prejudice is never so poisonous as when it becomes religious. It is strange that seemingly no vice ever reaches its climax of viciousness until it is mixed with something good. Not a few hold, erroneously, to the opinion that if one has no religious prejudices he has no religious convictions. On the contrary the convictions of Jesus sent Him to the cross but, without prejudice, He prayed for those who persecuted Him.

Religious prejudice is boldly asserting itself just now. A mid-western daily is carrying full-page advertisements of a branch of the Christian church which attacks the faith and practices of other religious bodies. Not infrequently, religious groups that insist on tolerance when they are in the minority are extremely intolerant when they have the necessary power. The ether waves are filled with argumentative sermons, calculated to impress the listener with the fact that the speaker at the moment is correct and that all who dare to disagree with him are deluded by false doctrine. Apparently they forget that no one has ever been won to Christianity by argument. Jesus used the method of love, and no other method has proved so successful.

At a family dinner table, when a young person expressed appreciation for the moral leadership of an outstanding minister, an elderly aunt, steeped in religious prejudice, took exception. "The trouble with that minister," she said, "is that his sermons are just as good for Catholics and Jews as for Presbyterians." Good! Jesus said *Blessed are the pure in heart: for they shall see God. That* is as good for Catholics and Jews as for Presbyterians, is it not? During the war a Catholic chaplain went out under fire to minister to a boy who was dying. As he approached, the boy said, "Padre, I don't belong to your church." "No," said the chaplain as he knelt beside him, "but you do belong to my God."

The war has accentuated the racial prejudices of mankind. Let us not forget that nearly two-thirds of the people of the world are colored; the numerically dominant race is not white. Sharing in the Allied victory are 450 million Chinese and 375 million Indians—colored people, hardly represented among the Big Three, yet representing forty per cent of the world population. Have these people really won the war for the four freedoms? Let a Japanese-American who has participated in fifty-eight bombing missions and who holds two DFC's tell you what he thinks: "Not only did I go to war to fight the fascist ideas of Germany and Japan

but also to fight against a few Americans who fail to understand the principles of freedom and equality upon which this country was founded. . . . I fought with a lot of men in this war . . .—Polish . . . Jewish . . . German . . . and one full-blooded Dakota Indian. I saw men wounded; and whatever land their grandfathers came from, their blood was always the same color. And whatever church they went to, the screams of pain sounded the same. . . . It's hard to realize that the war is not over for me. Not for a lot of us, Jewish-Americans, Italian-Americans, Negro-Americans, and Japanese-Americans. While there is still hatred and prejudice, our fight goes on." *

From the heart of Germany during the war came this story, partly allegorical, but true, nevertheless. A member of the Gestapo held a citizen's meeting in a church. To show his hatred of the Jew he said, "Let all whose parents were Jews leave the room." A few of them, with pale faces, silently slipped into the darkness. Then he said, "Let all whose father was a Jew leave the room." A few more silently slipped away. Now more vitrolic than ever before he said, "Let all whose mother was a Jew leave the room." It is said that at this moment the wooden body on the cross over the high altar, tore itself from the nails, walked across the communion altar and went out into the darkness.

As is always the case, war accentuates national prejudice. You can demobilize men rather hurriedly after a war but you cannot demobilize the hate in their hearts. By the very nature of war, the citizens of one nation are trained to hate the citizens of another nation. As there were forty-eight states in the United States which surrendered their individual sovereignty to the central government in Washington, so there must be a sufficient number of individual nations who will surrender their right to make war, to the United Nations in order that the rising tides of nationalism might give way to the will to peace for the world.

* From an address, at the New York *Herald-Tribune* Forum, by Sergeant Ben Kuroki; reprinted in *The Reader's Digest*, Jan., 1946, under the title, "The War Isn't Over at Home."

The Cure for Prejudice

The first step in the cure for prejudice is an open mind. If the attitude of the prejudiced person is, "No one can change my mind about that!" obviously, no one can. If he is unwilling to accept new facts throwing new light on the situation there is little hope for him. Our racial tensions concerning the Negro could be loosened if people had an open mind to all the facts in the case. Anthropologists say that no group has done more with freedom in three generations than the Negro.

Fifty thousand Negroes are in colleges and universities today—three times as many as fifteen years ago. During the past six years, 24,000 of them have graduated from college—more than had been graduated in all their previous history. When they were emancipated they had no property but they have made rapid economic progress. In 1940, 174,000 Negroes were full or part owners of farms totaling 11 million acres, or a combined area larger than Massachusetts, Connecticut, and Rhode Island. They have attained high standing in practically every realm of American life—Paul Robeson and Marian Anderson in the field of music; Paul Dunbar, Richard Wright, Langston Hughes, and Contee Cullen in the field of literature; George Washington Carver in science; Brigadier General Davis, and thousands of unsung heroes, on the field of battle. Cold facts like these will greatly aid the prejudiced person who will take time to study them.

A second step in the cure of prejudice is the emphasis of religion. If a man really falls in love with God he begins to recognize all people as sons of God. When we see men through the eyes of God we see them as brothers. We may recognize their primitive nature, their arrested development, but we cannot overlook their potentialities. Because God loves the world of men—white, brown, yellow, black—He must be color blind. And people in love with God likewise become color blind. They judge men, not in terms of shallow superficialities such as ancestry, race, color, and creed, but in terms of justice, mercy, love, devotion, and truth.

Margaret Applegarth tells of an artist who painted a picture of the throne of God and ten thousand faces of little children around it, all alike. One night the artist was awakened to find an intruder re-painting the faces of some of the children around the throne—some were made black, some brown, some yellow. When the artist wheeled the intruder around, behold, he saw the face of Jesus. *God hath made of one blood all nations of men for to dwell on all the face of the earth.*

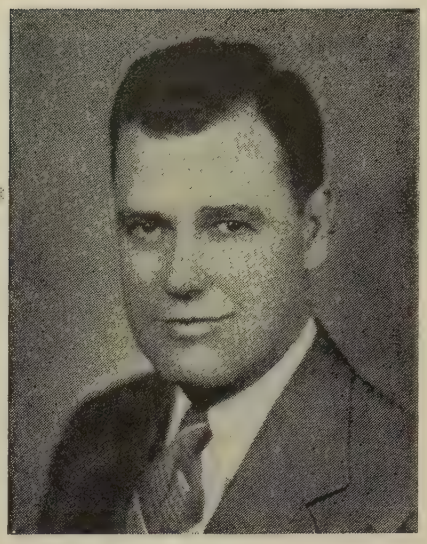
Are these post-war days or pre-war days? That depends upon whether or not we as citizens and Christians are willing to live up to the ideals for which our sons so recently died; upon whether or not we are willing to practice democracy in dealing with the minority groups, within our own borders as well as without. It depends upon whether or not we are willing to bury our prejudices; for nurtured prejudices ultimately lead to war. We shall either bury our prejudices or our sons—in the next war. We can't hold on to our sense of superiority, our economic tyrannies, our Lord-of-the-Universe attitudes and, at the same time, establish world peace.

There is a desperate need just now for unity and solidarity. A northern industrial city reports that within its borders there are more than two hundred hate organizations. Every member of such organizations, stirring people to greater prejudices, is voting for the postponement of peace.

What an opportunity for the Christian church! Too long we have given lip service to the Christ without practicing His principle of the brotherhood of man. Too long the church, by its own narrowness, has built chasms separating man from man. Let's begin to build bridges to span the chasms—economic, racial, international. Rapid communication has made our world a whispering gallery. Rapid transportation has made it a neighborhood. If we have peace we must make it neighborly. If all who are nominally Christian, actually practiced the principle of brotherhood, war would be impossible. Will the Church seize her great opportunity? I do not know. But of this I am certain; we are at the crossroads. We choose between the brotherhood of man and the annihilation of man.

PASTORAL WORK

RUSSELL L. DICKS, Editor



Clinical Material

For some time we have wanted to publish the record of a minister's work with a psychotic patient, for there are many questions in the mind of the average pastor about what can be done for a parishioner, after he has been committed to a mental hospital. Miss W., an advanced theological student, has recorded the following interview with a mentally ill patient. This material has been read and approved for publication by a psychiatrist.

ALICE

The following excerpts from daily verbatim notes, taken over a period of four months, have been chosen for study; for here we see an illustration of some basic principles of working with mental patients which serve the counselor well in working with the so-called "normal" persons he meets in a parish.

The most essential tool in helping a mentally ill person, is a good relationship between the patient and the worker. Adequately understood and interpreted, this may become the key to an understanding of all the patient's relationships. It will be noted below that only after a period of two and a half months, in which Alice tested my friendship carefully, did she begin even to mention the painful memories which gave clues to her underlying conflicts. It took months of patient listening in order to approach an adequate understanding of the patient's real feelings. For this reason, it is quite important to learn how to look for the feeling-tone of the patient. Many times the feeling that accompanies or underlies a statement is of far more importance than what she actually says. Note the frequent appearance of such questions as, "What were your feelings at that time?"

This psychotic patient undergoes an intense struggle and even when she appears to be calm she sometimes is repressing an agonizing pain. It is well to remember that even in ordinary individuals, an outwardly indifferent or flippant attitude covers an only slightly less intense suffering. Although one often hears it said that in mental patients the conflicts are "right on the surface," they are in fact clothed in such symbolic language, or so furtively expressed, that the real meaning comes out (if it ever does) only after a long period of helpful listening. I worked with the following patient from October until the end of January.

I first met Alice in September, in the receiving ward for the more disturbed cases. She sat on a bed clad in the brief hospital gown that adds breadth and subtracts height. Her wide-eyed, glassy stare and her waxy skin contributed their share toward making her look like a little square girl with a round face. To the doctor's questions she answered not a word, but when he mumbled "Catatonic" under his breath, and moved on, she followed with an eager, frightened gesture of appeal as if she would reach out and touch him, had she dared. I watched her with interest, and when she noticed me she clutched at my hands and stared at me with unblinking eyes. "Stay with me," she pleaded, "You look like other people." I suddenly realized that of all the people in the room—patients, nurses, doctors—I was the only one in an ordinary sweater and skirt. So I stayed with her.

The first thing she did was to lead me to her bed, and, seating herself, proceed to examine carefully the things I had in my hands: my keys, my notebook, my pencil. One by one, she gave them back to me. "No they aren't mine. They aren't my own husband. They killed him."

"Who killed him?"

"They hurt everybody I love . . . but I didn't mean to do it."

"What didn't you mean to do?"

"Army—soldiers—I want my own husband. That's not my own husband."

The next day when I walked into the ward, Alice was standing by the door. She approached me and, catching my hands, began immediately to talk. It is astounding at first to observe the conflict even in the feeling-tone of a patient like Alice; for example, she spoke in a sweet, thoughtful manner, and I usually had to bend toward her in order to hear her whispers; yet the staring eyes, the damp clutching hands, and the thought-content of her speech conveyed the impression of a frantic anxiety, underlying her apparent stillness.

"Do you know where my husband is? I want to see him. I hurt him. I hurt my own husband."

"You hurt your husband?"

"I love him *very much*. Can I see him? I want to see my baby." At this point someone yelled a volume of curses from a nearby bed. Alice jumped and looked terrified, "Did I say that?"

"Did you?"

"Did I say bad words in the hospital? Did I burn the hospital? I told them to save everybody except me. Did they kill my doctor?"

"Did they?"

"Did they hurt my doctor? I had a baby."

"What is it? Boy or girl?"

"Boy."

"Nice."

"I wanted to raise him. We waited for him so long, and when he came everything went wrong." Although Alice leaned on my shoulder and appeared to weep, there seemed to be no real feeling accompanying her words. "I wanted to raise him. I wanted to send him to school and teach him to go to Sunday school."

"Do you want to see your baby?"

"Yes. He said we'd all be together again by Christmas."

"Who said?"

"My husband. The pastor brought me here in an ambulance from the city. What happened at the hospital? Did I hurt my doctor? Mary—the first mother—Jesus—they killed him —He died on the cross. I want my mother. Do you know about people who go to —?" She pointed toward the floor with a nameless horror in her eyes.

"What people?"

"God wouldn't let me have my baby because I hurt my husband. But he's my husband. God knows the baby is his."

"Yes?"

"Am I a disgrace to all women? Every woman ought to be glad to have a home and a baby. We waited for him so long. I feel guilty."

"What about, Alice?"

"My husband. I hurt him."

"How?"

"I ran away. This isn't the way to die. I'm a coward. I chose this way out."

"Chose?" During this conversation, Alice stood in the center of the room, observing nothing of the excitement that prevails in such a ward.

"Am I a bad woman, Lady? I don't want to go home this way."

"No?"

"The minister said it would be beautiful. This isn't the way home."

"Home?"

"To Heaven. I was an orphan, but I love everybody — all women — America—the flag—Jesus?"

"Yes?"

"I had a sister. We were very strict. We went to church. God doesn't want me any more; I'm a disgrace to all women, to my husband, to my family; I hurt everybody I love."

"*How* did you hurt them, Alice?" A look of extreme mental strain came over her face as if she were trying very hard either to remember how she hurt her loved ones or as if she were trying to tell me: but no words came. As Alice sat there, another patient came up and addressed me directly:

"Why are you here?"

"Because I love people."

Alice grasped my hands, "I love people too. I love everybody—do you like me?"

"Yes, I do—a *lot.*"

"You won't love me anymore." She released my hands folding them on my breast as if in death. Responding to her symbolic movement of farewell, I reached out and took her hands in mine. "Yes, I will."

"You will never come to see me again."

"Yes . . . tomorrow."

"Did I burn the hospital?"

"No, Alice, do you think you burned it?"

"I'm in hell. Is it in all the papers?"

"Is what in all the papers?"

"About me?" she pointed to a newspaper on a nearby table, "Is that about me?"

"That's about Mrs. Wilson. Are you Mrs. Wilson?"

"Don't you know who I am?"

"Yes, I do—Alice." She smiled understandingly, and quite rationally, as if all this were as unreal to her as it sounded to me. When she continued it was on an apparently new subject:

"I had a baby, he's cute." The smile that accompanied her words was sweetly reminiscent, as if she were looking back on this happy event from another world.

"I only saw him once."

"Did he look like you?" She shook her head in negation with the same tender smile.

"Like your husband?"

Alice suddenly became very grave, "This isn't the way to go. Mr. Moody said death wasn't like this."

"Maybe that's because this is life, Alice."

"I can read and write. You don't have to be able to read and write to know that—last will and testament—it's in all the papers—they are going to fill this place up with rats and snakes. No woman likes that."

"No?"

"I had everything to live for; a home, a nice husband, a cute baby. I had a nice personality. They are going to fill this place up with rats and snakes . . . ," she wandered aimlessly out of the room, apparently forgetting my presence.

In the apparently meaningless jargon of these first interviews one can actually trace a thumbnail sketch of the main conflicts indicated in later interviews. It is true that they are all on the surface, but they are unintelligible without the keys which she supplied, only after months of faith in my love and understanding. Although nothing can be said with certainty in so short a time (it takes years to be really sure of the unconscious motivations of psychotics), three conflicting trends are indicated in this patient:

1) She desires both to remain a baby and to grow up and give mature love to her own baby.

2) She feels deserted by her own mother and hates her for this desertion; she feels at the same time, a terrific sense of guilt over her negative feelings toward her mother.

3) Perhaps the precipitating conflict is her love of her husband and baby along with her rejection of both.

Notice the frequency with which the words "hurt" or "kill" appear in her conversation. Once, "Is it in all the papers about me?" and in the next breath, "I had a baby." Late in December, following my question, "You never had a chance to be a baby, did you?" she answered, "It is in the papers about not killing babies, but I never killed a baby, I would never want to kill one." Notice her statement, "I'm a coward; I chose the wrong way home . . . I feel guilty." Indications of her ambivalent feelings toward her mother are quite subtle: "I love all women . . . I am a disgrace to all women

. . . God doesn't want me any more." Even in the latter part of January, she would not express her hostility for her mother directly, but would say, "My sister is more like my mother" and then express rather frankly, negative feelings toward her sister. Her rejection of her husband is even more subtle: in the first days, she reiterated often, "I hurt my husband" and once only she said, "Mary the mother of Jesus, I had bad dreams in the hospital"; but during the early part of January she said, "I dreamed about Mary in the hospital . . . I felt *just like* her," thus expressing a desire to remain a virgin, thus rejecting her husband.

There was a long period in which the patient was quite concerned about her relationship to me. One whole session with her was taken up with her reiteration that she was a wicked woman, and therefore not worthy of my love. Interspersed, were frantic questions, "Do you still like me?" or "Did you pray for me?" Once I was unable to make my daily visit. The following day I found her sitting on a bench with her knees drawn up under her chin, her head down on her knees, and her gown pulled over her head, the very picture of discouragement and withdrawal. When she looked up and saw me she stared unbelievingly for a second, then her eyes filled with tears and she said wonderingly, "*You* came to see *me?*"

About the end of October she began to test reality in dead earnest, asking, one rainy day, "Does it look beautiful outside to you?" And when I replied, "Yes, but that's because I like rain," she gained the courage to ask, "Does it look dark outside to you?" or "Do you hear thunder?" With a glance around at her fellow patients in all stages of undress and restraint, she asked, "Does it look strange in here to you?"

Alice did not begin to talk about the painful memories that gave clues to her conflicts until after almost two months, and then she did, unexpectedly. We had been out walking and, to Alice, everything seemed strange; every strange thing had a personal significance. "Dandelions," she asked, "in November? Isn't that strange?"

I answered, "Yes, it's a warm fall."

About that time we saw a load of hay approaching. "Hay?" she queried. "They don't have a farm here."

I reassured her, "Yes, they have a farm at the other end of the hospital grounds."

"Farm?" She continued; "My father was a farmer." She said it with a sort of quiet, meditative reminiscence.

"Was he?" I replied, "Do you remember him?"

"Yes, he was all the support we had after my mother left us. You know she went crazy; I'm not crazy, just sick in the head."

"How old were you then?"

"Little. My own sister turned her in."

"How did you feel at that time?"

"It hurt terribly, more than anything in the world." And a few days later; "Those poor people in there: it is just like being in Hell. They say I am a devil. I feel I am responsible for all this."

"Did you ever feel responsible for anyone in a similar situation when you were small, Alice?"

"Yes, my mother"—and then as if the subject were too painful she went on, "Do you think I will be able to go home for Thanksgiving? John says he is going to ask the doctor."

"I hope so."

"My husband and I met where we worked, or do you want to hear about us?"

"Yes. Very much."

"It makes me so homesick to think about it; it all seems so long ago, and now here I am. Do you think I will ever be well enough to go home?"

"I think you are better now than you have been since you came here."

"But it's hard when people turn their backs."

"Alice, people often turn their backs or fail to speak to others, and not everybody notices it. Why do you suppose it is important to you?"

"I don't know, but when my husband takes me out in town, people stare at me and they turn their backs."

"Do you remember any other time when you felt the same way?"

"When I had club feet. People would look at me and then they would turn their backs. It hurt terribly."

During all the first eight years of her life, Alice had had operations on her feet in frequent succession. In such a situation, a little child would receive much not-too-favorable attention, especially one who was an orphan. Suddenly at the age of eight, following the final and successful operation, she was adopted into a home in which she had never been looked on as an invalid. Here, instead of receiving peculiar attention, she was thrown into a situation in which she was treated as casually as any child. Now, at the age of twenty-five, a traumatic situation arises when, after years of being the beloved wife and daughter-in-law, she is suddenly given the responsibility of a baby, who will not only get the attention she has been receiving, but who will demand a great deal of love and work from her.

"Well, to go on with the story . . ." she told here the simple story of her romance and as she told it she painted, without realizing that she did so, a picture of her older sister standing by and disapproving. So I asked, "Did it ever occur to you that your sister might be jealous of you?"

"Yes, I guess she was. We used to get along all right, but I was prettier. Would you believe it? *I* used to be the life of the party?" We were nearing the door of the ward by this time, and Alice said, "I hate to go back in there. They all hate me."

"Alice, have you ever felt before that people hated you?"

"Yes, I had an aunt who hated us. She used to horsewhip us. Did that ever hurt!"

"How did she happen to be looking after you?"

"My father couldn't keep us after my mother was gone, so he ran away, and we went to live with his sister for awhile."

"How long were you with her?"

"About a year, maybe two years. The boys were all adopted in our home town, but nobody wanted us girls."

"How many of you were there?"

"Ten. Just think—my mother had ten children, and she went crazy! And now I . . ." her voice trailed off into thoughtful silence. We had reached the door by then and Alice seemed glad to change the subject and to say, "Goodnight."

One day shortly after that she

said, "I am not like other people. My body is destroyed."

"What part of your body is destroyed?"

"You know, that part that is precious to women. The part you have to have to, well, to live with your husband. You understand that."

"Yes."

"Everybody knows where babies come from. The minister said it was a sin to kill babies, even in the womb; but accidents will happen. I never killed a baby; I never would want to kill one."

"No?"

"I would have been such a good mother, and would have taught my baby to live right. He's getting along fine they say, but if we hadn't had him, I could be at home now with John." There was a thoughtful pause, then she continued: "I feel responsible for everybody here."

"Later you will know you are not."

"No. I wish it were so. I should have spoken up for my rights. I depended on my husband too much."

"What does it mean to you, Alice, to speak up for your rights?"

"My mother couldn't give me much love. I just let folks push me around, and I'm afraid to speak up. My sister and I were almost the same age, although we weren't twins; and my younger brother was born, well, as soon after me as he could be born."

"So that you really never had a chance to be a baby?"

"No. I never wanted to kill babies. It's in the paper about not killing babies. My mother liked me better than my sister. She remembered me when I went to see her at the hospital."

"Who took you to the hospital?"

"My half-sister." Then follows the story of how her father had tried to hold the family together and had finally given it up, sending her and her next sister to live with the cruel aunt. In this home was a fifteen-year-old boy, who had frightened her, sexually. She added, "He didn't catch us, but I saw what little boys are made of."

"How did you feel at the time?"

"Kind of sick."

"Did you have any such feelings toward John when you were married?"

"No. It was always easy to be natural with him." Then she looked at me with a dreamy expression and said, "I had bad dreams in the hospital. I dreamed about Jesus and the Virgin Mary."

"What did that mean to you?"

Again that look of dreamy ecstasy appeared on her face and she said, "I felt *just like* her. Did Jesus come from the womb?"

Worker's Summary: It was quite interesting to watch the progress of Alice's delusions one by one. First, she thought she had killed someone; next she thought she was responsible for the suffering of the people in the violent ward; along about this time, she thought her body had been destroyed. For a while she thought she had set fire to a hospital in her home town. The most persistent were her delusions concerned with her body. She did not actually give up those delusions until she was home, and then reluctantly.

Toward almost everyone in her world, Alice has strong feelings of both love and hatred. She feels the need to express both emotions, but is afraid to acknowledge the hate even to herself; so she asserts, more vigorously than necessary, "I love everybody—God, America, the Flag, all women." Thus her fear of and refusal to express negative feelings which are nevertheless there, hamper the free expression of her love as well. The result, she has herself well expressed, when she pointed to her own breast and declared, "There's a war going on in there."

At any time in Alice's life, an intelligent religious worker could have been of great help to her, but at no point so much as when she and her sister joined the Church, at about the age of fifteen. Here was an opportunity to make her feel that she was an accepted member of a group, with loyalties and attachments outside itself, and with an avenue for the expression of hatreds toward the evils of our civilization.

By the end of January, Alice returned home, where she is now sharing in the care of her house and her child.

Editor's Summary: The question which interests us is: How much did Miss W.'s work contribute to the recovery of Alice. The psychiatrist's statement to the staff concerning the importance of this work is:

"The improvement which resulted from shock treatments was a slight improvement in her ideation and eating habits so that she was more trustful of medication and employees' motives. A large contributing factor to her progress toward recovery has been the special attention given her by Miss W———, of the theological department. The patient has been frequently interviewed by Miss W——, who has gradually stimulated the patient to air her life's problems. As a result, the patient has made a transference so that she has been willing to accept suggestions regarding understanding of her vague delusional ideas."

Question of the Month

Will you tell me how a pastor can go into a home where there is indifference to religion and the church, and present the message of religion so that the family will become interested?

Answer: It cannot very well be done if there is really no interest. Many persons, however, can be found to have an interest in *some* phase of the church's program, even where there is seeming indifference, especially if there are children in the family. Then it is possible to demonstrate the importance of Our Lord's message. It is interesting to study the attention which He gave to the relief of suffering and to his teaching ministry. The teaching came to play the less important part in the later days of his life; but even on his final journey to Jerusalem He still carried on some healing. Finally, on the cross itself, He heard a confession and gave an "assurance of pardon" to the dying thief nearby.

Does Divorce Really Matter?

By SAMUEL E. HOWIE

It is necessary for the Christian minister to do more than simply point out the evils of divorce, contends Samuel E. Howie, pastor of Highland Presbyterian Church, Fayetteville, N. C. In this article he presents some practical measures for helping to make marriages permanent.

THE CHURCH, especially the Protestant Church in America, has a tremendous stake in the present divorce rate. If we can believe the predictions of social scientists, psychiatrists, and other experts, the present divorce rate is climbing by leaps and bounds. The Protestant Church is taking a terrible beating in the divorce courts.

It should not be difficult for anyone to see why this is true. If we leave out of account what divorce does to the principals involved in the procedure, we still have to face the fact that children of divorced parents, generally speaking, are conditioned against Christian education. A consciousness of the fact that one's father and mother do not love each other, is indeed a cruel legacy to bequeath to any child. To have to live in a house in which there is constant bickering and suspicion and jealousy, is enough to harden any sensitive child's heart toward the Christian teaching of the Fatherhood of God. To be loved, to be wanted, and to belong to someone is the birthright of every child, and divorce in many cases snatches away all these things, offering little or nothing in their place. The Church is under a terrible handicap, therefore, when it seeks, in thirty or forty minutes a week, to undergird the life of a child whose parents are divorced.

It is my contention that the Church is in large measure responsible for the present divorce situation. From time immemorial, the Church has inveighed against divorce. In many instances the Church has refused to sanction the remarriage of divorced persons, and has done little or nothing to teach men and women the art of living together. Many ministers, it is true, have talked with the bride and groom before the wedding ceremony, but usually it has been small talk, consisting mainly of a few stale jokes about marriage in general and offering nothing constructive to this particular marriage. The fact that a man and a woman are married in a beautiful Church, amid the hush of lighted candles and the fragrance of many flowers, under the spell of soft music, and by a minister dressed in a black robe, has little or nothing to do with the permanence and stability of a home. The Church must do more than condemn divorce and raise its hand in blessing upon those who marry for the first time.

This whole matter was brought forcibly to my attention when, as a young minister in my first pastorate, I was faced with the decision as to whether or not I should perform a wedding ceremony for a couple who had been refused the Church's blessing through their own minister. The groom had been married three times, twice to the same woman and the bride had been married twice. After talking with this couple for a long time, I decided to perform the ceremony. Needless to say, many of my fellow ministers bitterly condemned me. But when I brought up to them the whole matter of the Church's attitude toward divorced people, I found that not one of them had any constructive suggestion to make as to how the Church could insure the permanence of the marriage tie. This experience, and the thing that it occasioned, led me to seek some technique which I might use in my capacity as a minister to help prospective brides and grooms as they prepared to build a home.

Over a period of fifteen years I have come to some very definite conclusions, which I offer to my fellow ministers for their consideration. During this time, I have performed more than two hundred wedding ceremonies and, so far as I am able to ascertain, only four divorces have resulted. Of course, there are many couples with whom I have lost contact, but those fifteen years were spent within a hundred miles of my first pastorate.

I

To begin with, it is necessary that the people in a Church understand the minister's attitude toward marriage and divorce. One cannot minimize the evils of divorce—they are apparent in every community. Neither can a minister correct the evils of divorce by simply pointing them out. In every community there are scores of married people who are finding marriage a difficult experience and who, more than anything else on earth, want their homes to endure. Through wise counseling and the ability to accept people for what they

are without condemnation, the minister, in my opinion (and not the psychiatrist), is the key to many of these situations. He must have the confidence of his people; he must win it at any cost. If a couple who are having difficulty do not go to their minister, then he has not won their confidence. If a minister has a lawyer in his Church, it would be a very natural thing for the two of them to team up, so to speak, so that when a divorce case is presented to the lawyer he will suggest and even insist that both parties talk to the minister first. An agreement such as this, with three lawyers, has brought into my office scores of desperately unhappy people.

But by far the most important part that a minister can play, in the name of the Church, is counseling with young couples prior to their marriage. And here I have made an absolute rule, namely, that I will not perform a wedding ceremony unless the parties will sit down with me and discuss the spiritual, biological, and psychological implications of marriage. To begin with, here is the finest opportunity that a minister will have to gain some insight into the thinking and attitudes of these two people. Unless he already knows, he will certainly inquire into their religious background. If either or both of them are not professing Christians, here is an opportunity for a minister to point out the attractiveness of a life controlled by the spirit of Christ.

If the parties belong to different Churches, a minister can easily show them that the religious atmosphere of a home will be deepened and intensified if both parents are members of the same Church. It is much easier to make this decision before marriage than afterwards. In passing, one should say that marriage between Protestants and Catholics should be discouraged unless the Protestant minister is prepared to see the Catholic Church bring all sorts of pressure to bear on the Protestant member of the family. It is well known that in such marriages, there follows usually a dissipation of the spiritual energies of both parties, or else the Catholic Church has its way with the Protestant bride or groom. At any rate, during this counseling experience, a minister has an unparalleled opportunity to point out to a man and a woman who love each other that marriage is a spiritual estate and can never bear its full-blown fruit if it is rooted in mere physical passion.

II

This counseling experience is also the minister's opportunity to talk very plainly about the biological implications of marriage. Sex is the strongest urge in human life. It is universal. It is good. If the Church is to condemn sexual intercourse out-of-marriage, if it is to condemn divorce and the remarriage of divorced persons, surely it is the minister's duty to know, and to point out clearly to every couple whom he marries, the fundamental biological facts of life. Neither a man nor a woman would ever marry if they did not contemplate the happy experience of satisfactory sexual life, but a satisfactory sexual life is an art to be learned and not an instinct with man. God has so made both man and woman that each is necessary to the sex life of the other.

It has been my experience, without exception, that divorce is caused, not by wickedness, but by ignorance, and ignorance in this relationship means sexual immaturity. A woman has the same sexual desire as a man and has the same right to sexual satisfaction as her husband. The tragedy is that the male always achieves satisfaction in the sex act and that his sexual partner, more often than not, fails to achieve this satisfaction. Since the highest Christian virtue is unselfishness, it is very natural that a minister should point out to the man that if he is to exercise this Christian virtue in his marriage relationship, he will be more concerned with satisfying the normal sexual desire of his wife than he will be with achieving his own sexual satisfaction. And, as every doctor knows, if the man achieves sexual satisfaction in the sex act first, his wife will remain sexually unsatisfied. In every counseling experience, it is my aim and purpose, not only to present certain facts, but, by talking with both parties, to enable them to discuss between themselves, more freely and frankly, their own problems.

In connection with the biological implications of marriage, a minister can counsel with prospective brides and grooms with regard to their desire for children. My own counsel is that a bride and groom should ordinarily not have children for a period of eighteen months to two years, and that thereafter children should be spaced not less than two years apart. This advice makes it necessary for a minister to understand sound modern contraceptive technique and to be able to refer the couple to a physician who will prescribe the proper contraceptive device. It goes without saying that every couple should be impressed with the necessity of having children if their home and love is to be complete.

Many psychological implications of marriage will occur to a minister as he counsels with the bride and groom. He will be able to sense their inhibitions and frustrations and, if he is wise and understanding, he will aid them in achieving insight and attitudes upon which true happiness can be built. This is a whole topic in itself and deserves much more detailed presentation than is possible in this short paper.

One of the finest achievements of such a counseling experience is that the way is left open for the couple to come back again and again to the minister before and after the wedding, and many ministers have found that this relationship between himself and young couples in his community grows and ripens through the years and is a richly rewarding experience for both.

If I were asked to say what I have done as a minister that I consider most important and permanent, the answer would come from the experience I have had in counseling with two people who were so in love that the only answer to their problem was to be pronounced husband and wife.

The Pastor's Loan Shelf

By

RUSSELL L. DICKS and SEWARD HILTNER

BOOKS and pamphlets are not substitutes for pastoral work and personal counseling. Placed in the hands of the proper parishioner at the right time, however, they can be great aids to personal ministry. This is especially true when people are facing crisis situations such as illness or bereavement, or when some tragic new factor has entered their lives, as when a relative becomes mentally ill. After the initial pain, there is opportunity for reflection; and reflection may well mean a new open-mindedness. The right reading may be a real "pastoral aid" at such times.

No single volume or small group of volumes can perform the variety of needed services. Otis R. Rice has pointed to the danger of relying on large collections of material, by suggesting the tendency of anxious hospital patients during illness to turn, in the *Book of Common Prayer,* to the Litany for the Dying! For many reasons, short books or pamphlets are frequently better than long ones. Materials confined to a single major theme may be superior to those with a number of themes.

Every pastor has a shelf of such books and pamphlets which he uses from time to time, whether he keeps them on a separate shelf or not. "Bibliotherapy" is a word recently come into use, and we may hear more of it in the future. A systematic effort by the minister to obtain a small but carefully-selected library to use in supplementing his personal work may prove more rewarding than might at first be apparent.

The list given below attempts to be brief without sacrificing major areas in which pastors are called upon for help and counsel. All the materials selected speak more or less directly to some particular need of the reader. They are not, with rare exceptions, abstract discussions, hortatory suggestions, or discussions of social rather than personal problems. Naturally, the list bears the imprint of our biases. While it is brief and selective, we hope it may prove helpful.

Believing that the pastor's loan shelf should be a subject for continued study, we shall greatly appreciate criticisms and suggestions from pastors, and especially descriptions of experiences in using particular books or pamphlets with individual parishioners.

In the material that follows, we list first each broad situation or problem area, and then the books or pamphlets we consider especially valuable in that area, together with information about the publisher, year of publication, and price. We also include a brief comment.

Roughly speaking, the total cost of all the books and pamphlets named is less than fifty dollars. Beginning with what he already has, it should be possible for nearly every pastor to build up a good loan shelf within a space of one to three years. He has, of course, the problem of getting back books and pamphlets which he has loaned, a problem which does not come within the scope of our discussion!

1. For a philosophy of Life, for Purpose in Living, and for Understanding Oneself.

Cabot, Richard C. *What Men Live By.* Boston, Houghton Mifflin, 1914 and later. $2.50.

A classic, still useful, leading toward balance and harmony in everyday living, by the late distinguished physician and ethical thinker. Especially useful for those in quest of a philosophy of life.

Fosdick, Harry Emerson. *On Being a Real Person.* New York, Harper and Bros., 1943, $2.50.

Outstanding volume on understanding and helping oneself, by the minister of the Riverside Church. To be recommended especially to those with a high school education or above.

Glover, Carl Archibald. *Victorious Suffering.* New York, Abingdon-Cokesbury, 1943, $1.

Excellent discussion of the problem of suffering, presenting many points of view for the troubled but thoughtful reader.

Hogue, Helen G. *Bringing Up Ourselves.* New York, Charles Scribner's Sons, 1943, $2.

An Excellent common-sense volume on producing continued psychological and spiritual growth in adult life, by a distinguished social worker. Positive point of view.

McClurkin, Paul T. *A Design for Living.* Author, Hadley, Mass., $1. per set.

Short sermons in pamphlet form directed toward self-understanding.

Seabury, David. *How Jesus Heals Our Minds Today.* Boston, Little, Brown, 1940, $2.50.

The most obviously Christian of David Seabury's many books designed to help people think through their problems. Many have been encouraged by this book to re-examine the teachings of Jesus in the light of inner psychological needs, although others are critical of it.

2. For Starting, or Making More Meaningful, Daily Prayer and Meditation.

Fosdick, Harry Emerson. *The Meaning of Prayer.* New York, Association Press, 1915, $1.

Classic, on prayer, whose value does not diminish.

Jones, E. Stanley. *Abundant Living.* New York, Abingdon-Cokesbury, 1942, $1.

Although the worth of this collection of devotional materials varies from section to section, many have found it useful. By the famous missionary to India.

Myers, James. *Prayers Personal and Social.* Federal Council of Churches, 1943, 15 cents.

A unique, brief collection of prayers and meditations by the director of the Federal Council's Industrial Division.

Orchard, William E. *The Temple: A Book of Prayers.* New York, E. P. Dutton, 1918 and later, $1.

A classic book of prayers for general use which has enjoyed a deserved popularity, by a former British Congregationalist, now Roman Catholic.

Speer, Robert E. *Five Minutes a Day.* Philadelphia, Westminster Press, 1943, $1.

A valuable and lasting collection of poems, prayers, and meditations, for general use.

3. For Prayer and Meditation by the Sick or Troubled

Dicks, Russell L. *Thy Health Shall Spring Forth.* New York, Macmillan, 1945, $1.25.

Much the most outstanding short volume of meditations and prayers selected with a knowledge of the special needs of the sick. (S. H. comment)

Doberstein, John W. *On Wings of Healing.* Muhlenberg Press, 1942, $2.

A remarkable collection of prayers and other devotional materials for the sick, but such a large volume that it should be used only with directions.

Rasche, Robert. *A Road to Recovery.* Federal Council of Churches, 1943, 10 cents.

Brief collection of affirmative devotional materials designed for service men and veterans in hospitals, by a Navy chaplain.

Scherzer, C. J. *Meditations for the Sick.* New York, Abingdon-Cokesbury, 1945, 25 cents.

A sixteen-page pamphlet of well-selected Scripture and prayers, arranged by the able chaplain of the Protestant Deaconess Hospital, Evansville, Indiana.

4. For Those Who Are Tense and Under Strain.

Fink, David Harold. *Release from Nervous Tension.* New York, Simon and Schuster, 1943, $2.

Popular advice on handling nervous tension, emphasizing physiological rather than psychological aspects. Mostly sound. By a Los Angeles psychiatrist.

Freeman, Larry, and Edith N. Stern. *Mastering Your Nerves: How to Relax through Action.* Harper, 1946, $2.

Apart from some of its observations on such questions as alcohol, this is one of the most useful volumes available, designed to aid the reader to understand himself, by a psychologist and a journalist.

Jacobson, Edmund. *You Must Relax.* New York, Whittlesey, $1.75.

The techniques of physical relaxation, with specific instructions on method.

5. For Relatives or Friends of the Mentally Ill.

Preston, George H. *Psychiatry for the Curious.* New York, Farrar and Rinehart, 1940, $1.50.

Effective popular volume on the nature, background, and types of serious mental illness, by the Maryland Commission of Mental Diseases.

Stern, Edith M. *Mental Illness: A Guide for the Family.* New York, Commonwealth Fund, 1942, $1.

An excellent guide to practical procedures when mental illness strikes, by a journalist whose collaborator was Samual W. Hamilton, M.D., U. S. Public Health Service.

6. For Alcoholics or Their Relatives and Friends.

Alcoholics Anonymous, New York, Works Publishing Co., 1939, $3.50.

The standard "Bible" of A.A. May be available soon in a new edition.

Jellinek, E. M. *Alcohol Problems Dissected.* Federal Council of Churches, 1945, 15 cents.

An excellent brief, factual statement of major things science has discovered about the effects and problems of alcohol, by the Director of the Yale School of Alcohol Studies.

7. For the Bereaved.

For Those Who Mourn. The Forward Movement, Cincinnati 2, Ohio.

Conventional but helpful message to the bereaved.

Holman, Charles T. *If Bereavement Comes.* Federal Council of Churches, 1945, 5 cents.

A brief, realistic statement by a man whose son was killed in the war.

Morrison, James Dalton. *Let Not Your Heart Be Troubled.* Chicago, Willett and Clark, 1938, 40 cents.

Selections of Scripture and poetry for the bereaved.

Weatherhead, Leslie D. *The Will of God.* New York, Abingdon-Cokesbury, 1945, 75 cents.

Excellent and readable, popular discussion of the meaning of the will of God, especially in relation to suffering and death.

Woodbury, Helen. *The Faith of Man Speaks.* New York, Macmillan Co., 1945, $1.75.

Excellent selections from the writings of the ages upon the subject of death. A real contribution to the growing literature of consolation.

8. For Husband-Wife Situations.

a. *Pre-Marital Preparation.*

Burkhart, Roy A. *A Guide for a Man and Woman Looking Toward Marriage.* New York, Hearthside Press, 1943, 50 cents.

Designed to be used by pastor in step-by-step discussion with couples he plans to marry.

Wood, L. Foster. *Harmony in Marriage.* New York, Federal Council of Churches, 1940, 75 cents.

Especially designed for use by couples engaged to be married or considering marriage, by the Federal Council's expert on marriage and the home.

b. *Sex.*

Butterfield, Oliver McKinley. *Marriage and Sexual Harmony.* Emerson Books, 1938, 50 cents.

Excellent short volume on the sex

side of marriage, by a sociologist who is also a minister.

Crane, George. *Sex Problems in Marriage.* Author, 520 N. Michigan Ave., Chicago, 10 cents and stamped return envelope.

Excellent brief discussion of the sex side of marriage, in understandable language.

c. *Sterility.*

To Those Denied a Child. Planned Parenthood Federation of America, 501 Madison Ave., New York 22, N. Y., 3 cents.

Small pamphlet addressed to those who have not been able to have children, indicating that medicine may be able to help them, and including a list of hospitals with special services designed to cure infertility.

d. *Budget.*

Stewart, Maxwell S. *How We Spend Our Money.* Public Affairs Committee, 1944, 5th edition, 10 cents.

Where the family dollar goes. Useful when money questions are involved in marital problems.

e. *To Prevent Divorce.*

Groves, Ernest R. *Conserving Marriage and the Family.* New York, Macmillan, 1944, $1.75.

Addressed to those considering a divorce, by the nation's pioneer educator in the field of family relations.

9. For Parental Understanding of Children.

Gesell, Arnold L., and Frances G. Ilg. *Infant and Child in the Culture of Today.* New York, Harper, 1943, $4.

Generally recognized as the outstanding volume on care of children during their first five years, by the Director of the Yale Child Development Clinic.

Infant Care. Children's Bureau, U. S. Dept. of Labor, 25 cents.

A little outdated in its point of view, this is nevertheless invaluable to new mothers.

When Children Ask About Sex. Child Study Association of America, 20 cents.

Good discussion for parents.

10. For Guidance in Specific Personal Situations.

a. *Cancer.*

Little, Clarence C. *The Fight on Cancer.* Public Affairs Committee, 1945, 3rd edition, 10 cents.

Perhaps the best simple, popular description of what is known about cancer.

b. *Epilepsy.*

Yahraos, Herbert. *Epilepsy: The Ghost Is Out of the Closet.* Public Affairs Committee, 1945, 15 cents.

Excellent brief statement of the facts on epilepsy.

c. *Heart Diseases.*

Diseases of the Heart. American Heart Association, 1790 Broadway, New York, 25 cents.

Five brief articles by eminent authorities on the types of heart disease.

d. *Tuberculosis.*

What You Should Know About Tuberculosis, National Tuberculosis Association, 1943.

Good brief statement, available free from local societies.

e. *Family Security through Life Insurance.*

Stewart, Maxwell S. *How to Buy Life Insurance.* Public Affairs Committee, 1941, 10 cents.

Good as a preliminary to working out a plan with a thoughtful life insurance underwriter.

f. *Venereal Disease, for Young Men Readers.*

Dickerson, Roy E. *Straight from the Shoulder.* Association Press, 1945, 10 cents.

Facts about venereal disease for young men sixteen to twenty-one, by the Director of the Cincinnati Social Hygiene Society.

h. *Housing—Behind the Scenes.*

Carskadon, Thomas R. *American Housing.* Public Affairs Committee, 1944, 15 cents.

Although this is a discussion of the social factors and forces which stand in the way of adequate housing, rather than a "how to build your house" pamphlet, it may help those who cannot obtain decent housing to understand what blocks it.

i. *Layman's Understanding of Medicine in General or of Various Specific Diseases.*

Cabot, Richard. *A Layman's Handbook of Medicine.* New Home Library edition, 69 cents.

Classic discussion, written originally for social workers, revised in 1937, by the late great Boston physician.

j. *For Veterans, Servicemen and Their Families.*

Johnson, Dallas. *Facts and Tips for Service Men and Women.* Public Affairs Committee, 1944, 10 cents.

Excellent summary of their rights and benefits, and those of their families.

Johnson, Dallas. *Veterans Guide.* Public Affairs Committee, 1945, 10 cents.

Excellent guidebook to the rights and benefits of veterans.

Rennie, Thomas A. C., and Luther E. Woodward. *Two Talks to Families of Returning Servicemen.* Federal Council of Churches, 1944, 15 cents.

Common-sense discussion, full enough to suggest some of the implications of its central points, by a psychiatrist and psychologist of experience and distinction.

11. For Courage, Understanding, Knowledge in the Face of Physical and Emotional Handicaps.

Barton, Betsey. *And Now to Live Again.* New York, Appleton Century, 1944, $1.75.

Inspiring suggestions on making new beginnings by one who had to spend years in her room, following an accident.

Bretz, Mrs. Alice. *I Begin Again.* New York, McGraw-Hill, 1940, $1.75.

Inspiring story of struggle for courage after losing eyesight.

Wilke, Harold. *Greet the Man.* Philadelphia, Christian Education Press, 1945, $1.50.

For friends or relatives of the handicapped, realistic and spiritually-oriented discussion of how to aid those injured in the war or otherwise.

Yost, Edna. *Straight Talk for Disabled Veterans.* Public Affairs Committee, 1945, 15 cents.

Well described in title, by a journalist who worked with a medical specialist.

EDUCATION:

Training Youth for Discipleship

By J. GRAYDON WILSON

The training of young people for membership during the Lenten Season alone, is not sufficient, points out the pastor of First Methodist Church, Montrose, Calif. He suggests a fall and winter program of educational evangelism, and it is presented in this issue for the benefit of ministers who wish to plan now for such instruction classes.

AMONG the many programs which the pastor is obliged to consider, with the launching of the fall activities, is that of membership training. There is a growing conviction among ministers that a series of six sessions immediately preceding Easter is not adequate for the children and the young persons. The pastor's teaching function may well find expression the year round, and in some respects fits into his yearly routine better in fall and winter, than in the more crowded Lenten Season, when other emphases clamor for attention.

It is not too soon to begin enrolling boys and girls in a membership class, as the round of pastoral calls is made, incident to the launching of the fall program. As soon as enough prospective pupils are in sight, a class may be formed and meetings scheduled. If the meetings are held at the Sunday morning church school hour, they should begin in October or January, coincident with the church school quarter. Christmas offers quite as good an occasion for the culmination of a membership training course as does Palm Sunday or Easter, once your people become accustomed to it.

Ordinarily, membership training should take place before the sophomore year in high school, or before the youth enters senior high school. The *Discipline* enjoins this instruction any time from the twelfth year on.* This means that the pastor is responsible for the instruction of baptized children, who are from the time of their baptism preparatory members of the Church. He may delegate this responsibility to the church school for a time, but should round out and give the finishing touches to their elementary Christian education at about the age of twelve or thirteen, with an intensive training period of not fewer than thirteen sessions. Some pastors extend the training beyond this. Enlistment in the membership training class should be as thorough as possible. The church membership and constituency should be studied family by family, in order to uncover every child or youth in the desired age group as a possible candidate for full membership in the Church.

In each case the matter should be talked over with the parents well in advance of the first class session, and the purpose and aim of the course fully explained. When the time arrives to begin the training class, letters are sent to all parents informing them of the purpose of the class, of the times at which it will meet, and of an earnest appeal for their cooperation. Likewise, a letter is sent to each prospective pupil, explaining in a suitable way, from his or her point of view, the purpose of the class and its desired outcome. The pupil should be made to feel that he or she has now arrived at the stage of personal growth and development when it is desirable to make a more advanced step in Christian education and to qualify for full membership in the Church.

As a part of the educational program of the Church, the pastor's class should be geared from start to finish into the existing setup of both church and church school. The pastor should take into his confidence all teachers from whose classes candidates will come during the training period. In some instances, teachers may be relieved of almost an entire class. In such a case, the teacher may be made an assistant, or may be diverted to some other leadership responsibility for the period. No teacher need be made to feel that she is inferior and is therefore being relieved of her duties by the pastor who is more competent.

If possible the pastor should know, in a general way, what the instruction of his pupils has been during the previous two or three years. This means becoming acquainted with the curriculum material of the church school which for its own sake is worthwhile. A cool aloofness from the church school and all its doings, which some ministers display, adds neither dignity nor skill to their ministerial office. It is unfortunate that many times the pastor, the most capable and best informed instructor in religious subjects in the church, refuses to take the responsibility of a class, because it tires him and leaves him unfit for the morning service of worship. This seems a rather unconvincing argument when his efforts are compared with those of the public school teacher who stands before classes hour after hour five days a week in a similar type of work.

Some fine materials for the membership class are available through The Methodist Publishing House. Three church membership manuals, for as many respective age groups, have been recently issued: *Your Church and You*, by Roy H. Short, for boys and girls; *My Church*, by James S. Chubb, for youth; and *I Join the Church*, by Karl Quimby, for adults. *A Church Membership Manual for Methodist Ministers*, by William K. Anderson, offers suggestions in the use of this material. What may be considered the essentials of churchmanship, are presented in the above publications. The writer

* *Doctrines and Discipline of the Methodist Church, 1944*, p. 41, ¶ 123.

has found it desirable, however, to cover in a training course, a wider range of material than is usually found in a membership manual. There is a need for gathering up the loose ends of church school instruction and organizing them into a coherent and orderly whole, and for supplementing church school instruction at such points as it may have been weak; notable in church history, symbolism, the church calendar, and the sacraments. Such a comprehensive course may well include, besides, something about the other major living religions of the world, the history of the Hebrew people as one might study the history of any other race, and how we got our Bible. This may sound like a compendium of religious knowledge, and too ponderous for persons in their teens, to say nothing of boys and girls. It has been my experience, however, that we more often underestimate the capacity of the church school pupil than do we overestimate it, and thus we fail to challenge him with as strenuous a course of study as the public school offers.

The teaching methods of the church tend to be dull and outmoded as compared with those of public school educational procedures. The use of maps, charts, slides, moving pictures, objective tests, rather than the old style of essay, all add interest and enthusiasm. Some of my own sets of questions on each lesson (true-false, multiple choice, completion and matching) have been well received. Religious knowledge tends to be vague and inexact. The use of objective tests makes it more specific and concrete.

In keeping with the policy of making the training course more challenging to the pupil's mental ability, a comprehensive examination is given at the end of the course, based on the sets of questions used in connection with each lesson. Grades are given and recognition is accorded those who excel. After having completed such a course, the pupil has a feeling of having accomplished something definite in the academic sense. It puts the church as an institution on a higher level in his thinking, and adds significance to the whole experience.

The value of the membership training course does not stop here, however. There should also be a definite and clear-cut decision, on the part of the pupil, which is an acceptance of the Christian way of life, and of Jesus Christ as the guiding personality in his life. This may be accomplished by a personal interview with each pupil in which the whole matter is talked over frankly and the pupil is led to an open acknowledgement of his Christian discipleship. A prayer of consecration with the whole group at the chancel also serves to strengthen the decision, so that when the great day comes, the day of confirmation, it will not be just an impressive but confusing ceremony, but a consummation of all their thoughts, hopes, and aspirations over a period of months. As a means of preserving the occasion in the minds of those present, the pastor should arrange with a local photographer to be present to take a group picture at the close of the service. Each member of the class will want one and it will be a cherished souvenir of a significant experience in the Christian life.

Publicity Pays the Rural Church

By DONALD H. JAMES

For the country church faced with discouragement, the pastoral letter and postal cards can do much to stimulate community interest, church attendance, and financial support. One pastor tells here how this publicity helped his churches. He serves Titonka-Doan (Methodist) Charge, Titonka, Iowa.

"BEFORE we are on the new charge three weeks, you will be mimeographing something," said my wife, as she packed clothes, china, the Bible, and the duplicator into the car for the cross-country trip. And she was right. In spite of resolutions to postpone the publicity program until the second year of the new pastorate, I am finding stencil-cutting to be as essential a weekly routine as sermon preparation. After three months in the new field I find myself mimeographing the following: a Sunday bulletin for each of the two churches; parish letters under the direction of the official board or finance committee; postcard advertising of special events; and a twelve-page monthly parish paper.

Publicity pays such huge dividends to the rural church that the cost is almost incidental. My first contact with the possibilities of church advertising, took place in the seminary. One of the student-pastors sent a Christmas letter to each of his parishioners, and that one item changed the whole tone of the parish. It was no longer a "tough charge to serve," but instead gained a reputation as a church of "inspiration and possibilities." Pastoral calling and good preaching played an important part, but the people look upon that Christmas letter as the one item that first gave their church new hope and vision.

Good publicity can take many forms. The little white church, with its towering spire and echoing bells, has enjoyed a unique form of advertising in years gone by. But, alas, the spire may have been torn down by the wind, lightning, or "economizing" trustees, and the bell may be entangled with ropes of indifference, and the church unpainted because of "too much expense." The little church wonders why it no longer commands the attention of the surrounding countryside.

In some communities, good preaching and a beautiful worship

service have been regarded as the ideal forms of advertising. One satisfied pew customer has been valued more highly than fifty inches of advertising space in the sensational daily newspaper. And yet, we must face the fact that for many rural churches it is too late to depend upon good preaching. The congregations are too small and too discouraged to make any response to the best preaching available. An outside speaker comes, and he hears many words of apology for the smallness of the congregation, and no comment whatever on his message, as though the latter were of no effect.

Yet many rural churches have reason for discouragement. The neighborhood has seen its stores go bankrupt because of city competition, its children transported miles away to the consolidated school, and the little church wasting away, pew by pew. In order to keep the country church from disappearing with this trend, she must have a positive message to *advertise*. She must proclaim the message far and wide, instead of limiting it to the "Lord's half dozen," who still happen to attend the church.

Every good business advertises. Surely the little country church is not ashamed to use good business methods for the glory of God and His Kingdom. The country church certainly has far more to advertise to a soul-sick, spiritually starved world than the average secular business. And surely the country church has a God-given right to advertise its services as the one cohesive and stabilizing force in the midst of a community threatened by disintegregation with the modern trend.

Certain forms of effective pulicity are accessible to every rural charge. Through Rural Free Delivery, every church can advertise; and this so-called "direct mail advertising" is not especially expensive either. A postcard size duplicator, complete with supplies, can be purchased for less than ten dollars. It is surprising, the results that can be obtained with the penny postal card. As the merchant advertises his sales, every church can easily advertise its special services. During the first three years of my former pastorate, I found that fifty postcards required about one hour's time in preparation, and yet the effect on attendance would be the same as though I had made fifty calls which might require about twenty-five hours' time or longer. Pastoral calling is tremendously important for other reasons, of course, but as a means of boosting the attendance for a special service, why not try the penny postal.

A personalized announcement, in black and white, or in color, is a magic reminder of the occasion advertised, especially when people are likely to place these church cards in a most conspicuous place in the house. People who have never intended to come to church, like to be mailed this tangible evidence that the church is alive; and perhaps they, too, will someday come, out of sheer curiosity.

With the increased attendance and improved collections brought about by postcard advertising, you will be in a position to purchase a letter or legal size duplicator, and a typewriter if you need one. The cheaper machines may add a few gray hairs, and will certainly test one's patience, but it is well worth it if such is the best you can afford. In fact, faithful use of the cheaper machines will soon produce results which will enable you to buy better equipment.

Letter writing has almost become a lost art. No minister should be satisfied with his efforts until he has tried the parish letter. Rural people, especially, are pleased to get mail from the church, even those designed to ask them for money. Too many people see "letterless" days at the mailbox. Often, well-written, mimeographed letters will be filed away for safekeeping, whereas handwritten letters may be thrown into the stove. The personal message, not the form, is what counts.

Immediate results from the parish letter can be seen in church financing. In looking back over my former pastorate, I can see that the parish letter had a unique influence. My predecessor started the idea just before he left, and I merely continued it. The district superintendent warned me that the three-point circuit was practically bankrupt, and not to expect very much, and I did not. But the parish letters did a lot for the charge, financially and otherwise. At the end of four and one-half years the salary was raised to $1600, benevolence giving increased from $40 a year to an acceptance of $200 a year, and nearly $2000 were spent in improvements during the period. All of this has special meaning in consideration of the fact that the last twenty months saw the minister's responsibility divided with a Congregational church, with its separate budget and membership. I believe that the parish letters, rather than calling, had the greatest influence on church finance.

The Sunday bulletin and *the parish paper* have great responsibilities for the rural charge. Usually we associate these with the prosperous city churches, but I sometimes think that the smaller the church, the more these two forms of publicity are appreciated. In my present charge is a small out appointment that has been on the verge of closing, now and then. I have not been able to spend much time there yet; the rapidly growing town church has absorbed most of my energies. But a separate weekly bulletin, in addition to the parish monthly, has given the church new courage. As one of the members said not long ago, "We feel as though we are belonging to an important church when we see our Sunday bulletin. The children pass the extra copies out on the school bus Monday morning. Everyone is getting more interested in the church."

Who knows what might happen if the smallest rural church, in a great field of need, would receive just one-tenth the publicity efforts expended on the large city parish?

Ventures in Radio Religion

By WILLIAM G. LAW

Radio can carry the Church's message into thousands of non-church homes, and trained talent is ready to help the minister with programs, reveals the pastor of Edgewater Methodist Church, Minneapolis, Minn. Here he offers suggestions on how to avoid shoddy religious broadcasts.

TO STEP each week into the homes of some fifty thousand people, and speak a word for Jesus Christ, is an exciting privilege. Half of those people never go to church, and would give only polite attention if someone came by to preach a sermon. But I come in through the radio, and catch them off guard.

My average listener has just lived through the lastest version of Cinderella, a popular program called "Queen For a Day." Glamour has been bestowed upon a woman just like her, including, probably, nylons. In a few moments the "Telephone Quiz" will come on, with a chance to win $47.50, if the announcer calls her number and she can answer the question. In between, I have my chance.

To win that listening audience, to hold it, and to leave a deft and definite impression, demands the utmost skill. It is an opportunity ministers almost never have; for we seldom get to speak to the people outside our churches. Here is a chance to proclaim Christ to the "world."

The mail a broadcaster gets is most amazing: straight-forward letters with honest questions, of course; pathetic letters, often anonymous, with grim problems demanding the personal attention of a counselor; questions from people with a grudge against the church; odd questions, incapable of simple answers. One man wrote, baffingly, "What right has a man to a church, when he has belonged to it for twenty years, and always has given what he could?" (Had he just been outvoted on the Official Board?) A woman wrote, "Please join me in prayer often, that I may be called back to the place I worked for two years, that all misunderstandings may be forgiven."

Another woman called on the telephone to say, "My husband came home from overseas two weeks ago and has been drinking ever since. Now I can't even find him. What can I do?" Then she broke into uncontrolled sobbing and hung up without giving her name. A reference over the air failed to bring a response.

No broadcaster can hold attention for long if he is "churchy." The microphone-in-a-pulpit technique will not do. Radio is conversational. It involves just two persons; the speaker and the listener. Somewhat to their surprise, many pastors discover they cannot speak naturally and intimately. One announcer remarked, wryly, "You can always tell when a minister is on the air. He sounds like one!"

On the other hand, a minister has material ready-made for broadcasting. Let him build his program about the human problems he deals with all the time, the home situations in which he must give counsel, the advice he gives young people, the major and minor tragedies he encounters. The "soap operas" manage to build large audiences with such material, but a minister can do it better. He can help, whereas the "soap opera" merely emotes.

A religious program ought to establish in the first minute the fact that it is interesting, that it has listener appeal. That must come before the admission that it is religious. It is a sad comment upon religious programs in general that this is true. People love the old hymns, and they are often used on commercial shows. They love Bible stories, and they love life-situation dramas. They enjoy the dramatic narration of heroic achievements. But they don't like religious broadcasts! The radio ratings show it. They like religion on the air in every form but that of a religious broadcast.

There are exceptions, of course. Some religious broadcasts have held large audiences for long periods of time. The low listening rating of the rest must be due to their poor quality, sectarianism, and the emergence of a type of radio minister who has some of the marks of a religious racketeer. In one large-city station, executives have agreed to bar from the air all requests from religious groups for free time save those coming from the Church Federation, and they *sell* no time for religion at all.

It was out of this action of the station executives that the so-called "Minneapolis Plan" was developed. The stations wanted *good* religious programs, but they wanted protection against racketeers and pressure groups. They had free time to offer. Under the leadership of an alert local minister, the Federation was able to work out an agreement with them.

First employing a person competent in radio as "Radio Coordinator," the Federation then undertook to clear all requests for free time coming from Protestant groups. At the present time, no station has to refuse time to any church group; the executive simply refers it to the Federation's co-ordinator. Even some of the most non-cooperative groups have had to work through this cooperative agency. So far, the co-ordinator has been able to play fair, and arrange a hearing for all, using the strength of the group in the city as a rough guide in the distribution of time. The fact is that so few religious groups come in with a *good* program, that time has been available for practically all of them.

In giving this free time (and the

stations have given thousands of dollars worth of good commercial time), the Federation has built up a program aimed at raising the quality of religious broadcasting. Workshops, led by top-flight radio professionals, have been set up. Programs are produced by volunteer artists, often workshop-trained, and directed by professional producers, who give their time. It has been a revelation to discover the number of highly-trained radio people who will give their talent to improve the presentation of the cause of Christ on the air.

It has not been easy, sometimes, to get the churches to work together. But once they find that no time is available to them on any other basis, their desire to cooperate, visibly increases. Nor has it been easy to grade-up the quality of programs high enough to suit the stations. This is actually a blessing in disguise. Religious radio ought not to be shoddily presented.

It has also been hard to get religious people to accept the medium of radio as differing from other forms of propagating religion. One prominent layman, inclined to be irate, created quite a stir over a program called "Families Have Fun." It interviewed a half-dozen families in the studio, in each case giving, in good fun, a picture of a family united in work and play, then giving each member a chance to tell what he or she did at church. The program signed off with the remark that it was just half an hour before church time, just time for the average listener to get there. The layman felt it belittled religion to so present it. What he failed to recognize was that the program held a large audience, and gave a side of church life that a sermon on the air would not have shown. It was good-selling by suggestion.

The coming of FM * and television will greatly increase the need of religious broadcasts originating at the local level. FM stations will not have the range of the present broadcast stations; consequently there will be far more of them. Every station must carry a certain proportion of local programs, just as a newspaper must carry local news. Chances for broadcasting will open up to a great many more churches, if they can provide talent, trained in radio.

A local church wishing to get on the air should first discover or train its talent. Stations are definitely not interested in broadcasting a morning service. (Many such broadcasts, already scheduled, will remain on the air; but very few new ones will be started.) While they are not much interested in a week-day talk by a local pastor; while they do not take it for granted that a paid choir soloist is a good radio musician; they are interested in names, in news, in music, in drama, and in religious programs that are good radio material.

Some very good transcriptions are now being made for use locally by several national agencies of the Church. The Federal Council has made available several series; so has the International Council of Religious Education, and the *Upper Room* is entering the field. Often a local station will give time for such a series, and while it is on the air, local talent can study the methods used.

Many local pastors can learn to do an interview acceptably. Round tables can also be directed with comparative ease. Bible-quiz programs are popular. Music-and-meditation programs require considerable skill. The dramatic program, using a narrator and dramatized scenes, is very popular, and rather more difficult. Few amateurs realize how much skill and rehearsal goes into an ordinary broadcast, and religious programs done by amateurs thereby suffer.

Many more ministers and laymen ought to make the sacrifices of time and effort necessary to become trained in the art of presenting Christ over the air. If soap can be sold that way, and it most assuredly can, we ought not to neglect use of the air for the presentation of our Faith.

* For information on FM, see "FM Radio for Ministers," by E. D. Whittlesey (THE PASTOR, May, 1945, p. 4).

We Were United in Song

By CARL W. SAUNDERS

Sixteen village churches joined in the singing of Handel's oratorio, "The Messiah," during the Easter season. The minister who serves the Methodist Church, Washington, R. I., describes the project in this article.

HARRY EMERSON FOSDICK has said recently, "Religion ought to have been the great unifying force among men." Several small churches have recently finished a project which has been a practical expression of this ideal. It was accomplished through the language of Handel's oratorio, *The Messiah*. The project was sponsored by the Pawtuxet Valley Ministers' Circle, representing sixteen Protestant churches and six denominations.

Many ministers of small-village churches, like mine, had felt a desire to have their choirs sing the music of the masters, once in a while. When the singing of an oratorio was suggested to our ministers' circle, the men were enthusiastic; so we began.

Our first concern was to obtain a competent director. We were fortunate in getting the director of music of the Providence Y.M.C.A., and his accompanist. Although only three or four members of the combined choirs had ever before sung *The Messiah*, we felt that we had accomplished much at the first rehearsal. There were exactly one hundred singers who registered during the eleven rehearsals, and ninety-two of them stayed with the chorus.

The Masons donated to us the use of a hall for rehearsals. The school committee gave us the use of the

junior high school auditorium for the concert; no church was large enough to accomodate the audience. A greenhouse loaned us Easter lilies for decorations. A building contractor made a bleacher stage for the chorus at the concert.

Business and personal patrons contributed generously toward a $615 budget, necessary to pay the director, accompanist, soloists, and for advertising, programs, federal tax, and incidentals. The local newspapers gave generous publicity. A business man served as treasurer.

Every church represented was justly proud, the night of the concert, of the black-robed choir, which sang the story of the life of Christ in a creditable manner. Everyone realized that no one of the churches could have presented such a concert alone.

It is worthwhile to have union worship services. But another good way to weld the hearts of your people together, is to give them the opportunity to sing their best in a great oratorio. They will forget their insignificant differences and long remember the thrill and joy of being united in song.

PRAYER IN A NEW HOME

Almighty God, from whom floweth every good and perfect gift; Thou who didst send Thy Son into a home to bless it with His Presence, bless this home and all who dwell here.

Bless the husband and father who provides for it; bless the wife and mother who cares for it; bless the sons and daughters nurtured here; and bless the friend and stranger who enters its doors.

May love and affection spring eternal within this home, overflowing the lives of those who dwell here into the lives of all they meet. May this be a place for the renewing of the spirit. May it ever be a place of peace and a haven of rest, giving strength and comfort to the members of this family. Protect them with Thy constant care and give them courage for the day's task.

In this home, as in all homes dedicated to Thee, in this family, as in the family of the Church, may Thy Spirit rule. At all times and in all things may we strive to do Thy will, through Jesus Christ our Lord. Amen.
—Russell L. Dicks.

When They Return from Service

By ROBERT J. GISLER

To the question of what should be done with the stars, on the service banner (see photo), of those who have returned, one answer is given by Pastor Gisler, who serves Trinity Methodist Church, Jacksonville, Fla.

"WHAT shall we do with our service banner?" asked Brother McClurkin at the Official Board meeting. He explained that a number of our men had been discharged from military duty but that the blue stars which represented them still remained on our banner, which hung in the church.

We did not want to remove the stars, and yet the banner gave a false impression of the number of men from the church who were still in Service. We found a happy solution to the question.

Perhaps many other churches, both large and small, have been faced with this same problem. Our's was solved quite simply, and our veterans have been well pleased with what we have done.

One of our discharged Navy men obtained a number of cloth discharge emblems that were designed to be worn on the uniforms of newly discharged Servicemen. Those blue stars which represented discharged Servicemen, were removed from the banner, and emblems were sewed on in their places.

The stars were then attached to the banner, over the emblems, by means of a single, unknotted thread, in such a way as to cover the emblem temporarily.

Special invitations were sent to the dischargees, telling them of our plans to "demobilize" our service banner at a Sacrament Service. These men were invited to be present with their families.

When that Sunday came, the names of our discharged servicemen were read from the pulpit, as the men and their families gathered at the communion rail. The pastor then removed each man's star and presented it to him, with these words:

"This star represented you in our hearts and prayers while you were away; we now present it to you with the hope that it will find its way into your collection of mementos, as a reminder to you that your church did not forget you in your hour of need. As this star represented you in our prayers, we trust that it will now represent us in yours."

The men and their loved ones knelt to receive the elements in Holy Communion, and following this they were dismissed with a prayer of thanksgiving for their safe return. We sent to each man, a picture of the banner with his discharge emblem placed among the blue stars of his friends who still serve.

The service banner now represents those who have returned home, as well as those who remain in our Country's service. We look for the day when golden eagles shall replace all of the blue stars, and when the banner can be removed.

The service banner in Trinity Methodist Church, Jacksonville, Fla.

The Fountain

HIM WHO IS LOVE'S OBJECT

Temperance is love surrendering itself wholly to Him who is its object; courage is love bearing all things gladly for the sake of Him who is its object, and therefore rightly ruling; prudence is love making wise distinctions between what hinders and what helps itself.

—St. Augustine.

MAN'S ULTIMATE LOYALTY

Christianity affirms the infinite worth of man. Personality is the supreme good. In its declaration of the dignity of humanity, Christianity proclaims the fundamental concept upon which democracy is based. In Christian faith, man is of worth because he is a son of God. We are children of one Father. We are brothers. Ultimate loyalty is not to class, race, or nation. It is to God.

—G. Bromley Oxnam, in *Preaching In a Revolutionary Age* (Abingdon-Cokesbury).

NO TIME FOR ENVY

"What I like most about you," I once said to a very worthy man whose spiritual life was most intense, "is that in you I have observed the least trace of envy." And he answered, "I have never had time to be envious; I am so preoccupied about the road under my feet, and so deeply concerned about whither it will lead me, I have never yet been able to glance at the roads of other people, nor notice who was advancing faster in his own."

—Miguel Unamuno, in *Preplexities and Paradoxes* (Philosophical Library).

IN THE HANDS OF THE TEACHER

Many communities now hold a reception for the teachers in the autumn when school begins. Such a reception is most appropriately sponsored by the churches of the community. Where there is only a single church, the necessary planning is obviously easy. Where there are several churches, the ministers may well come together at the call of one of their number to discuss the feasibility of a special social occasion, and then constitute a committee from the several church constituencies. The reception might be held in the church parish hall, where a single church is involved, or in some community center if more than one church is concerned. But whatever the specific arrangements, the emphasis should be always upon the importance of the work of the teacher for the whole community and the trust which the community reposes in him.

—Rockwell C. Smith, in *The Church in Our Town* (Abingdon-Cokesbury).

DIFFERENCE OF VIEWPOINT

Most employers are not Simon Legrees. They are decent men, often worried about taxes and overhead. Sometimes, they allow a great barrier to arise between them and their workers. Finally, they dwell in a world apart, unable to talk the language of the man in the shop, and so engrossed in the problems of management that the problems of labor pass them by. If they could reach the side of the man who works for wages, they would be prepared to solve some of the acute problems of labor relations.

On the other hand, many a laborer thinks of the employer as a man who comes to the office late, leaves early, and simply adds up his profits at the end of the month. The problems of meeting competition, of maintaining an effective organization, of seeing into the future and planning for emergencies, are all disregarded. If the average workman had to manage the business for a month, it would be a good thing for his broader outlook, if it did not wreck the business. Democracy needs to develop the kind of employers and the kind of employees who can cross over to the other side.

—Gerald Kennedy, Lincoln, Neb.

LIFE IS HEAVEN OR HELL

In this life there is not purgatory, but only heaven or hell; for he who bears afflictions with patience has paradise, and he who does not has hell.

—St. Philip Neri.

NOT AGAINST THE CHURCH

The Reformation was a revolt against many accumulated beliefs and superstitions that had no basis in Scripture, and also a revolt against an authoritarian and tyrannical ecclesiastical order. The reformers did not revolt against the Church as a divine institution, but revolted against abuses in it.

—John G. Magee, in *Together* (Abingdon-Cokesbury).

TOO SWEET FOR THE SCIENTIST

Why is it that so many of our scientific friends take so little interest in churches and Christianity? It is not because they are bad men, for most of them are good men. One of the reasons is this: Our portrayal of Christianity is too "soft" for them. We preach a saccharine spineless gospel of easy-going good nature. Our world is "sweet," while the universe with which they deal is rocky, reliable, but relentless, and if not bitter then certainly astringent.

—Willard L. Sperry, in *Those of the Way* (Harper).

TODAY'S EVANGELISTIC APPEAL

I firmly believe that the evangelistic appeal of *today* is stronger than it ever has been. It does not depend on trite methods or an excess of feeling, but is open, direct, fearless presentation of the Cross and its meaning to the world today. That appeal must not be overlooked. No analysis or theory of truth can become its substitute. *Woe be to me if I preach not the gospel* must be the guiding determination of the minister of the hour. For there is still no other name under heaven whereby man must be saved—and Jesus of Nazareth *now* passeth by.

—John Timothy Stone, in *Winning Men* (Fleming H. Revell).

THOUGHT FOR LABOR DAY

If the church really believes in the brotherhood of man, then it must be interested in decent wages, improved work-

ing conditions, more democracy in industry through collective bargaining—all of which are means toward a brotherhood. "What I can't understand," one Birmingham union man told me, "is how the church can make statements about the 'right of workers to organize and bargain collectively' and then raise no word of protest when collective bargaining is opposed. I may be wrong, but it seems to me the church is trying to carry on a sort of double life."

—Kenneth Underwood, in *Christianity Where You Live* (Friendship Press).

DEVELOPING A RESOURCE

Sam Higgenbotham saw that the cows in India were eating the people out of house and home because the Hindus dare not kill a cow. By crossing their cows with the best breeds in America, he showed the Hindus how to make them give milk to feed the hungry people. The cows of India are now beginning to feed India instead of starving her. India said to Sam Higgenbotham: "Go back to America and find a thousand missionaries with skill like yours and help us lift India to the level of the United States!"

—Frank Laubach, in *Together* (Abingdon-Cokesbury).

TEACHING THE REAL PURPOSE

One of the commonest errors on the part of the clergy is to press the people for money in sermons and church notices. There is great need for sermons that have to do with money, but they should be those which teach the real significance of the offertory and the privileges of stewardship, and should occur not only on the occasion when special offerings are requested. Too often have many spiritual activities failed simply because the laity have come to suspect them as schemes chiefly for money-raising. The Church School and Confirmation classes should be regularly taught the obligation and privilege of almsgiving and personal service. Money appeals should be confirmed to direct and specific efforts and, as far as possible, kept from the occasions of public worship.

—Wallace E. Conklin, in *Priesthood in Action* (Morehouse-Gorham).

BREAD CAST UPON THE WATERS

In a town of the middle West, the rector of the Catholic Church is fondly referred to as Father Paul. He is a man with a heart of great sympathy and love for his fellow men. Recently a twelve year old Jewish boy in his community lay desperately ill. Father Paul knew the lad, as he did all the boys in the neighborhood. He heard of his plight and the need for a blood transfusion of an unusual type. He wasted no time but had his own blood tested and when it was found to be the type that was needed by his little friend, he offered it at once.

It was not long before the news got into the papers and was read in San Francisco by a Jewish refugee to his young son. "That, my son, is what it means to be an American. We have come from a place where such a thing would be impossible. From this we can learn that we are all God's children." Because in his native land he had known of nothing but abuse from the hands of non-Jews, the child was deeply impressed. So, of his own volition, he emptied his little piggy bank and sent the money to Father Paul to "use for some poor little boy in your church."

—Maeanna Cheserton-Mangle, in *Religion at Work.*

ANCIENT EVANGELS

The first great missionary college was at Alexandria. It was presided over from about 180 to 200 by Pantaenus, the "Sicilian bee," who was a convert from Stoicism. From Alexandria, Christian teachers and evangelists went forth to Africa, Arabia, and the Near East, while Pantaenus himself was sent as a missionary to "India," though that name included a more vast and vague geographical area than at present. Clement of Alexandria and Origen succeeded Pantaenus and maintained Alexandria as a missionary center till their work reached its climax in Augustine, the greatest of the Latin Fathers, in the fifth century.

—Sherwood Eddy, in *Pathfinders of the World Missionary Crusade* (Abingdon-Cokesbury).

SUBSTITUTES FOR REALISM

There are men who have never faced moral problems seriously and who have never really understood the deadliness of making evil one's good, whose soft and sentimental influence has gone out like poison through the Christian Church. They have never understood that the love of God is moral love, and the love of which they speak is not the love of the New Testament. As far as they are concerned, the religion of the great redemption has been succeeded by the religion of the great gregariousness. Nearly all the obsessions which come in our time from taking a part of Christianity for the whole take the form of seeing Christianity without the stern integrity of its doctrine of sin. Men live in a world whose great defect, as they see it, is bad judgment. And as they see it, what that world needs is intellectual illumination. But intellectual illumination can never take the place of moral transformation. So all the soft substitutes for the honest realism of the religion of the great redemption bring blight to the Church which they profess to serve.

—Lynn Harold Hough, in *The Meaning of Human Experience* (Abingdon-Cokesbury).

"ASK OF ME MYSELF"

Picture God as saying to you, "My son, why is it that day by day you rise and pray, and genuflect, and even strike the ground with your forehead, nay, sometimes even shed tears while you say to me: 'My Father, my God, give me wealth!' If I were to give it to you, you would think yourself of some importance, you would fancy you had gained something very great. Because you asked for it, you have it. But take care to make good use of it. Before you had it you were humble; now that you have begun to be rich you despise the poor. What kind of a good is that which only makes you worse? For worse you are, since you were bad already. And that it would make you worse you knew not; hence you asked it of Me. I gave it you and I proved you; you have found —and you are found out! Ask of Me better things than these, greater things than these. Ask of Me spiritual things. Ask of Me Myself."

—St. Augustine.

REVIEWS

Recent Biographies

By JOHN O. GROSS

AMERICAN DAUGHTER—THOMPSON

AMERICAN DAUGHTER, the autobiography of a Negro girl, stands as a splendid antidote to the cynicism of *Black Boy* and other similar sociological studies. Era Bell Thompson tells her life story in a most fascinating manner. It started in Iowa where she was born the daughter of a mulatto father in whose "veins flowed also the blood of a Dutchman, a Frenchman, and a couple of Indians." He migrated with his family to the northwest, and the book relates the life experiences of a Negro family in a region where less than one-half of one per cent of the population is Negro.

In North Dakota, where the Thompson family settled after moving from Iowa, they found life hard. This was not because they were Negroes. Swedes, Germans, and pioneer immigrant families who lived on the plains will sense a kinship to the Thompson family as they read of their struggles with the elements, cold, blizzards, drouths, sickness, and death. And like many others who made their homes in this new country, the Thompsons fought on and won. Miss Thompson's descriptions of life in North Dakota in the time around World War I, will doubtless produce nostalgia among readers who underwent similar experiences. To many who have never known the hardships of frontier life, these experiences will prove most revealing.

Tony Thompson, her father, is the hero of the book. He is introduced as one who "ran away at the first stop" his family made on their northern trek. His wanderings as an itinerant cook took him all over the country. But from 1899 on, at least, he is a dependable member of middle class society. He was tempted, and some sentences suggest that he might not always have resisted, but on the whole his life was purposeful and poised. He was sufficiently resourceful to keep trouble from lasting always. His philosophy of life was grounded in a religious faith that was far from prudish but none-the-less vital.

Era Bell's autobiography says that "there is still good in the world; that, way down underneath, most Americans are fair; that my people and your people can work together and live together in peace and happiness if they have but the opportunity to know and understand each other." She found many persons along her way who readily helped her in time of need. When the Thompson larder got down to the last flour and lard, neighbor Carl Brendel, a German, brought Christmas to them in the middle of August. When Era Bell started out to get a college education, a Methodist preacher, later a college president, caused that journey to terminate in a happy ending.

This book will not be liked by persons who are not inclined to answer "the challenge of intolerance and hate with simple friendliness and sincere faith in human goodness." Neither will it be appreciated by the multitudes who trace all of the Negro's troubles back to racialism. In this book the problem of racial prejudice is not ignored, but it treats the subject in a hopeful, positive fashion. Miss Thompson does not write as one under the compulsion of a persecution complex. She affirms that Russians, Germans, Norwegians, Swedes, Negroes, and all other races can dwell together in peace and unity.

JOHN HENRY NEWMAN—HARROLD

IN A SCHOOL of Protestant persuasion that is attended by many Roman Catholics, the president vetoed the use of "A Mighty Fortress Is Our God," by Martin Luther, because of the possibility of offending the Catholics. I inquired if the same deference could not reasonably be expected by Protestants on the use of Newman's "Lead Kindly Light."

John Henry Newman was the greatest Anglican leader of his day, and is perhaps best remembered by the above hymn and his departure from his Church to the Roman Catholic faith in 1845. He rose to be one of the princes of that Church. His going was during the European movement known as the Catholic revival. Prior to his conversion to the Roman faith, he had been a zealous Anglican. In his search for light, he read many books, and it is said that Newton's *Dissertation on the Prophecies* convinced him that the Pope was the anti-Christ predicted by Donell, St. Paul, and St. John. This book, he records, made a "stain upon his imagination" that lasted until 1843. He became known as an able student of the Church Fathers and later, he said, "The Fathers made me a Catholic."

Newman was identified with the Oxford Movement of the nineteenth century. This was a reform pointing toward the return to some very definite commitments for the Church. He pointedly observed, that "Christianity is faith, faith implies doctrine, a doctrine propositions yes or no."

The parallel between Newman's time and our own day suggests something of the importance of Dr. Harrold's study. There is a prevalent search for some authority in religion and in much of this, the Roman Church again seems to have some advantage. The reforms that the reformers led, pointed out as the movement grew in momentum that "its leaders were Romeward bound."

Newman is identified with education as an able exponent of liberal schooling—especially what may be called the non-utilitarian type. As a churchman, he was convinced that

REVIEWERS

BENTON, JOHN K., dean, Vanderbilt University School of Religion.

CARR, WESLEY M., professor of Bible and Missions, Scarritt College for Christian Workers, Nashville, Tenn.

GROSS, JOHN O., secretary, Department of Educational Institutions, Methodist Board of Education.

KENNEDY, JAMES W., rector, Christ Church (Episcopal), Lexington, Ky.

KEPLER, THOMAS S., professor of Religion, Lawrence College, Appleton, Wis.

the only way to meet the intellectual infidelity of his day "was on its own grounds—through a courageous program of higher education." His incisive observation on the place of the teacher in the educational system is a classic: "An academical system without the personal influence of teachers upon pupils is an arctic winter; it will create an ice bound, petrified, cast iron university and nothing else."

The value of this book is in its exhaustive treatment of Newman. It reveals the rich variety of his mind and work—as a religious thinker, poet, historian, novelist, critic, autobiographer, controversialist, and preacher; and the author concludes, after his studies were made, that he has not exhausted his subject. "The character of Newman is as perpetually discoverable as a great new book."

Newman's influence is carefully weighed and its place in the unfolding nineteenth century is critically examined. Msgr. Fulton J. Sheen, who reviewed the book in *New York Times*, suggests that it is not the sort of book that can be read while waiting for a bus but one that requires careful study. He is right, but one should not infer from this that the book is difficult to understand. A careful reading of it will give one not only a clear picture of one of the most famous converts to the Roman Church, but a better understanding of distinct characteristics of that system of religion.

TRIALS OF GREAT MEN OF THE BIBLE—MACARTNEY

THIS really forms another volume of biographical sermons by the gifted Pittsburgh preacher. He finds in the trials and tests of the characters that he has chosen, a plan "to see what is in our heart, to develop moral and spiritual qualities within us."

Macartney possesses much talent for dealing with biblical personalities. He narrates lucidly their life experiences, and each study presented gives a fresh view of the individual's life. He treats his subjects with reverence and finds meaningful parallels between their day and ours. In all of the sermons he deduces lessons a priori for our day.

American Daughter, by Era Bell Thompson. University of Chicago Press, 301 pp., $3.

John Henry Newman, by Charles F. Harrold. Longmans, Green, 472 pp., $3.50.

Trials of Great Men of the Bible, by Clarence E. Macartney. Abingdon-Cokesbury, 189 pp., $1.50.

Picture of Jesus and His Work

THE SYNOPTIC GOSPELS, *by Montgomery J. Shroyer. Abingdon-Cokesbury, 166 pp., 60 cents. One of eight volumes in a series entitled, A Guide for Bible Readers, edited by Harris Franklin Rall.*

The general editor's preface, which each volume of this series carries, contains very helpful rules for Bible reading. If the reader can make the suggested prayer his own, he is on his way to a true understanding of the written Word.

The author's introduction tells very simply how the first three Gospels came to be, and, in general terms, he explains the essential facts of the relationship of each to the other. Thus the student is prepared for the study of the Gospel according to Mark.

The Gospels are considered from the point of view of the Church rather than from that of their authors. Instead of the three distinct but closely related views of Jesus, which the "Synoptic Gospels" originally were, they are considered as one Gospel in three parts according to three authors. Professor Shroyer, through his selection of passages for study and a system of cross references, ingeniously builds the whole into one picture of the Master and his work. By selecting that which is distinctive in each Gospel, new and distinctive tints are added to the picture by each evangelist without distorting the picture already drawn by the earlier Gospel.

His method has the disadvantage of leaving in suspense certain questions that arise in the study of "Mark," until the parallel passage in "Matthew" or "Luke" is studied. The notes, on reading-9, leave one disturbed that no explanation is given of *demon possession* and that the issue of *the unpardonable sin* is avoided. However, in reading-47, the parallel passage in Matthew, both topics are adequately discussed, because Matthew is primarily interested in *the teachings of Jesus.*

In the introductory notes on the Gospel according to Mark, the emphasis on the tradition from Papias and the ignoring of recent theories of pre-Marcan sources is certainly conservative, but, on the other hand, many questions asked throughout the volume would lead the student into the most liberal thinking. Perhaps these questions are too difficult for students with a limited theological background and without the help of a teacher, colleagues, or an adequate library—advantages which students in a school of theology have. Students are referred to the *Abingdon Bible Commentary,* but the reader for whom this *guide* is intended needs some more direct help in the solution of problems, so complex and so vital, as are many of those raised by the searching questions asked. The comments and questions on reading-61 illustrate this, although it is a general characteristic of the book.

In readings-21 and 22, the student is wisely referred to the respective passages in Zechariah and Malachi. In reading-58, there is a fine reference to Leviticus 19. Other references of this nature are found to the Old Testament, but all too often there seems to be lack of appreciation for the Old Testament. Old Testament religion is mentioned with disparagment because it is identified with the lifeless legalism of a late period. In reading-57, for example, the author finds nothing better as a reference than Eccles. 7:22-23, when he might have referred to the tenderness toward childhood found in Hosea 11:3. At another place, he mentions the danger of slipping back into Old Testament religion when the practice he is recommending is abundantly indicated by many Old Testament passages.

It is obvious that the covert suggestion in reading-86, that the "Rich fool" could justify his over-confidence with passages from the Old Testament, ignores the fact that other passages in the Old Testament condemn him in terms more severe than those used by Jesus. (See Amos 6.)

Throughout all the one hundred readings, one finds excellent suggestions for interpreting the Gospels. A good illustration is found in reading-49, which gives rules for interpreting the parables, rules which, although absolutely essential, are all too frequently violated by Christian teachers.

Practically every written assignment is of such a nature as to provoke thought and spiritual growth on the part of the student. Perhaps these more than compensate for the weaker parts of the book.—***Wesley M. Carr.***

The Law of Early Israel

THE BOOKS OF THE LAW, *by Walter G. Williams. Abingdon-Cokesbury, 160 pp., 60 cents. One of eight volumes in a series entitled, A Guide for Bible Readers, edited by Harris Franklin Rall.*

The same helpful rules for Bible study that preface the other volumes of this series are found also in *The Books of the Law*. The very sane and practical introduction tells us, "We must go to our Bibles for instruction, not for proof of our prejudices." Even for ministers and Bible teachers, "Our primary purpose in reading the Bible is to undergird our own spiritual lives. When we find inspiration we can bring that inspiration to others."

Poise, discretion, sincerity, and deep spiritual insight characterize this small guide to the study of *The Books of the Law*. Three types of questions are asked throughout the comments on the readings: "to stimulate the reader's thinking," "questions to be answered in his note book," and "written work." These are searching questions and the reader is referred to the *Abingdon Bible Commentary* for information; but he is never left without sufficient information and suggestions to guide him in his search for truth. The question is asked about the Creation story (page 21), "Does this mean that there is conflict between science and religion?" But the untrained student is not left to make his reply unaided. The answer is given immediately: "Not at all. . . . We cannot think that a man living five centuries before Christ would talk in terms of twentieth century science. If he had done so, the people of his day could not have understood him. God's messengers must always speak in terms which men will understand."

Through the author's careful selection of passages from the five Books of the Law and his skillful filling of the gaps in the story so told, the reader sees unfolding before his eyes the early story of the Children of Israel. He sees, even more, their growth in character and in their understanding of God. Abraham, Jacob, Joseph, and Moses walk before us alive with their growing sense of God. The Law is no longer a dead thing of past centuries. We see it alive and active, developed in relation to the common need of generations of Israelites in accord with their total environment.

Strange customs among the Hebrew tribes or among their neighbors who worshiped other gods, customs often unknown until records of them were recently unearthed by the archeologist's spade, explain many of the peculiar actions, taboos, and laws that have puzzled the student of the Books of the Law.

In the discussion of one of our most used doxologies we find, "We must in fairness note that the original meaning of the covenant (between Jacob and Laban, Gen. 31:49) was 'The Lord keep his eye on us when we are out of each other's sight.' Old words take on new significance as new religious experiences are allowed to add to their meaning. . . . Our thought as we use this blessing now is that we commit each other in love to the watchful care of God." To this illuminating explanation, the author adds this searching question: "Could such a change as that have been possible unless men had discovered the love of God through Jesus?"

The written assignments are excellent, even though lack of sufficient data may sometimes lead to irresponsible guessing rather than to scientific discussion. For the assignment on the significance of religion in the lives of Jacob, Joseph, and Potiphar, the student might well be pointed to sources which tell of the religion of the ancient peoples.

The introductions to the nine sections of the book, and the comments, reading by reading, form a splendid explanation of the developing law and sense of God among the ancient Israelites; but splendid as they are, an even greater service is rendered to the young preacher and Bible student by the constant application of it all, to the world in which we now live. The author makes the Books of the Law interesting reading at the same time that he leads us to an awareness of our need of the ancient Israelites' sense of the immediacy of God and feeling of responsibility for the society in which they lived. We are reminded again and again that there is in these Books of the Law "The assumption that the community is primarily a religious one." How deeply does modern America need this conviction!—***Wesley M. Carr.***

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Man Would Order His Destiny

OUT OF THE SILENT PLANET, *by C. S. Lewis. Macmillan, 174 pp., $2.*

THE GREAT DIVORCE, *by C. S. Lewis. Macmillan, 133 pp., $1.50.*

Many people are tremendously enthusiastic over C. S. Lewis, either because they remember that he wrote *The Screwtape Letters* or because they enjoy their theology in the mould of satire. A woman recently told me that C. S. Lewis had done more than any other theologian to explain for her the meaning of the Trinity. There are others who have read Lewis' books upon recommendations of friends, only to find his imaginative works difficult to finish because of lack of rugged content.

If you are in the mood for travel, you will do well to read two of his books. *Out of the Silent Planet* will transport you from this earth out into space 85,000 miles, and will land you on Malacandra (commonly known as Mars); *The Great Divorce* will carry you on a daily excursion by way of omnibus from Hell to the borders of Heaven. It seems in the first book, that Dr. Ransom, a renowned philologist of Cambridge, on a walking tour along the English countryside, encounters a former classmate by the name of Devine and an eminent physicist called Weston. From these two men he takes a drink, soon "passes out," both mentally and into space. When he comes to he learns that he is on Malacandra, and that he has become a sacrifice for that planet's ruler in order that his two friends may continue their research on that planet.

When Dr. Ransom masters the language of Malacandra he is able to know the *sorns* (dispassionate thinkers), *hrossa* (amiable poets and singers), and *pfifltriggi* (inventors of things). He also finds out that Devine's main interest in Malacandra is that of gold deposits, while Weston dreams of perpetuating the life of mankind on that planet. All three men finally stand in judgment before Oyarsa, who rules Malacandra in behalf of its creator, Maleldil. Behind the imaginative cloak of this novel, Weston symbolizes man as the flower of a materialistic civilization, well trained in practical skills but lacking in wisdom. In good satire, materialism is roughly criticised.

In *The Great Divorce*, the author learns on his trip to the borders of Heaven that the damned can stay there if they want; they do not need to return to Hell! George Macdonald is his guide in the heavenly regions. About Hell, one of the characters remarks: ". . . Hell? Yes. It's a flop too. They lead you to expect red fire and devils and all sorts of interesting people sizzling on grids—Henry VIII and all that—but when you get there it's just like any other town."

Behind this book is a doctrine pleasing to Universalists. In the preface, Lewis says: "I think earth, if chosen instead of Heaven, will turn out to have been, all along, only a region of Hell: and earth, if put second to Heaven, to have been from the beginning a part of Heaven itself." William Blake brought about the marriage of Heaven and Hell; Lewis causes their divorce. Wherein George Macdonald exclaims, "No. There is no escape. There is no Heaven with a little Hell in it," this imaginative treatise is a commentary on his statement.—***Thomas S. Kepler.***

About Our Beliefs

THE CHRISTIAN PATTERN, *by Hugh Stevenson Tigner. Macmillan, 80 pp., $1.50.*

This little volume, by the minister of the Mt. Vernon Congregational Church, Mt. Vernon, New York, is the kind of a book all of us like to see, and dream of writing. Mr. Tigner manages to put into clear and concise wording the central truth of the Christian religion, and to make it not only palatable but possible. It is a book that may be read with equal enthusiasm by both the clergy and the laity. It gave me many a jar and many pointed revelations concerning so many of those words and beliefs which had grown a little common place and shop worn, such as worship, thanksgiving, humility, service, and love. For those who want a sharp and challenging delineation of the Christian Life, here it is; one cannot escape its meaning.—***James W. Kennedy.***

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The Basis for Moral Power

FOUNDATIONS FOR RECONSTRUCTION, *by Elton Trueblood. Harper, 109 pp., $1.*

This is a sequel to *The Predicament of Modern Man,* in which the author analyzed the spiritual situation of our time. The present volume reinterprets the Ten Commandments in terms of contemporary life as a basis for reconstructing the moral foundations of modern society. He reasons that although the atomic bomb is a product of science, the solution of the problem which the atomic bomb poses is not a matter of science, since, against the bomb, the scientists themselves admit that there is no technological defense.

The only hope lies in world organization, but since world organization depends on the trustworthiness of those concerned, the ultimate question is ethical, rather than scientific or even political. Thus the only answer to atomic power is moral power. Such moral power we do not have because, as the author showed in *The Predicament of Modern Man,* ours is only a "vague and tenuous residuum of Christian piety, devoid of any intention of doing anything about it." But, fortunately, we have inherited in the Ten Commandments an ethical creed, a cluster of convictions which belong to all strands of our culture and the validity of which is accepted alike by Jews, Roman Catholics, and Protestants.

Moral power sufficient for these critical times could be provided by the recovery of a profound and meaningful loyalty to these principles. In *Foundations for Reconstruction,* Professor Trueblood makes these principles meaningful, and presents a powerful appeal for thorough loyalty to them. He has a timely and urgent message.—***John K. Benton.***

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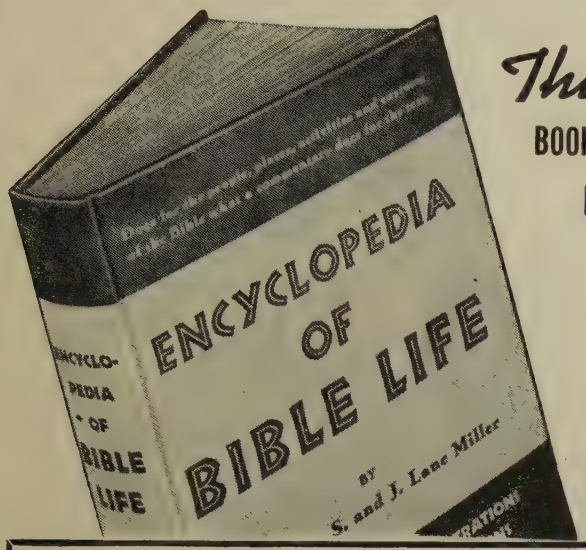

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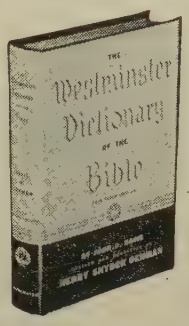

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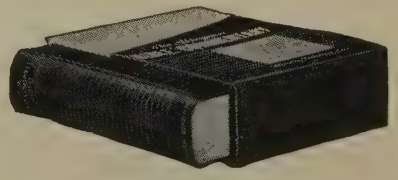

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Table of abbreviations

bbn: books briefly noted
cm: clinical material
ed: editorial
fl: forum letter
sf: staff feature
sn: sermon
sp: symposium
sr: slants on the religious
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¶ Men and women of five Protestant denominations have contributed some of their problems in counseling and in pastoral care to the Pastoral Work department, started last November under the editorship of Russell L. Dicks, chaplain of Wesley Memorial Hospital, Chicago. THE PASTOR expresses its appreciation to these contributors who have furnished the *clinical material* which we have presented in an effort to help you in the field of pastoral care. These are the men and women (ministers except where indicated) who have served you, through THE PASTOR, during the year which is concluded with this issue (Vol. 9, 1945-46): ¶ Grace Arnold, deaconess, Garrett Biblical Institute, Evanston, Ill. ● Richard Boyd, Presbyterian, McCormick Theological Seminary, Chicago ● J. Lennart Cedarleaf, chaplain of the Chicago Church Federation, Cook County Hospital, Chicago ● William Harry Fitz, Methodist, Garrett Biblical Institute ● Thomas Klink, Mount Tabor Methodist Church, Portland, Ore. ● Alvin Lindgren, Zion Methodist Church, Green Bay, Wis. ● Louise Long, Chaplain's assistant, Elgin State Hospital, Elgin, Ill. ● Carl Scherzer, chaplain, Protestant Deaconess Hospital, Evansville, Ind. ● Arthur Schwabe, Presbyterian, McCormick Theological Seminary, Chicago ● Hollis Shook, the Methodist Church, Malden, Ill. ● James R. Smucker, Congregationalist, Chicago Theological Seminary ● Felton Whittle, Methodist, Chicago.—Editor.